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CHRISTIANITY AND SECTARIANISM.

An address delivered at a Liberal Christian Convention held on Wednesday, August 17, 1859, Cairo, Greene County, N.Y. By Rev. A. D. Mayo. Condensed from the pamphlet, published by order of the Convention.

Christianity, as explained by Jesus Christ, is love to God and love to man. It declares God the one spiritual Creator and Preserver of the universe, the Infinite Goodness who made all things from pure benevolence, the Father of all souls forever. It declares man the child of God, and a being of immortal existence; and the sum of his duty through eternity, is to love all spiritual existences; love God, the Father of all spirits, and love all created beings in proportion as by their nature and destiny and character they resemble God. To do this, it is evident man must be able to perform what he is commanded; must be free to use his naturnl powers to do his duty; must be a free child of God, free to do right as it seems to his highest reason and conscience in obedience to his Creator. Thus whoever does love God and man and resemble Christ in character, is a Christian. Every man must be at liberty to do this; every soul must abide by its highest convictions on religion, and do what seems to it love to God and man. God alone can finally judge how far any soul has attained to this result. And what is true of man as an individual is true of him as a race. Every nation or combination of men, is bound by God's law of love, and must be judged by its obedience to this law, and by its Christian character and conduct.

Now take this simple truth, as stated and lived by Jesus Christ, and put it into such a world as this was eighteen centuries ago, and it is easy to see what will be the result. This religion is so reasonable, pure, inspiring, that it at once appeals to the better side of every man's nature. It convicts every man of sin; it awakens a desire for repentance; it holds aloft a perfect ideal of character, and commands men to strive for it; it fills every soul, every people with a new and joyful hope from God the Father; binds all together as brethren, and sets in motion all the forces that elevate character and society. This was what Christianity did at first, what it has always done, what it is doing now; and it has not failed to carry man forward to a point far in advance of old positions, and is now carrying him onward.

But, of course, such a religion would be opposed to all that is low, base, wicked, in man; and every state of society and institution made to represent such wickedness. Thus it has come up to its present state through a great war. Every inch of ground has been gained by a desperate conflict. And in such a fight between a pure Christianity and a selfish worldliness, no wonder Christianity has been damaged and almost changed from her original self. Christianity has not only encountered the open hostility of wicked men and institutions, but the subtle and crafty temptation to compromise. Whenever a bad man is driven to the wall by Christianity he proposes a compromise. When a base institution, a false society is driven into a corner it proposes to compromise; it offers to call itself Christian, and be so to a certain extent, on condition that certain sins shall be tolerated under cover of respectable names. Thus Paganism submitted to Christianity in four centuries after Christ's advent, and called itself Christianity, while it remained half Pagan. So the great Nations of the world have submitted to Christianity, and called themselves Christian and became so in part, but remained, in part, Heathen under venerable names. So men now haul down their colors to Christianity, become converted, call themselves Christians, join Churches, practice the forms of Christianity, and some of its precepts, but keep a part of their old selfishness under a respectable name. There is a great deal of deviltry in the souls of men and in society that Christianity has not been able yet to change; so the Church has made a compromise and called that deviltry, godliness; or affected not to see it, whenever it could gain anything by so doing; just as a man making a garden comes to a great, steep ledge that he can't plough or blow away, and covers the ugly thing with a grape vine, or conceals it by a hedge, and calls it all garden. Christianity, in the persons of her disciples, has been betrayed again and again by such compromises; and of course the Christianity of the Church to-day is a mixture, containing some of the best and some of the worst things in the world. Christians call it all the Church of Christ, just as a farmer calls all his grounds his farm, though there may be a great swamp full of water-snakes and grass, and malaria; or a terrible precipice that he never dared to climb, on it. The Christian Church has too many such marshy districts in which Christianity sinks out of sight; too many awful abysses down which Christianity is in danger of falling and breaking her neck.

Let us look more carefully at two of these Pagan things in the Church, already mentioned; the precipice and marsh in her estate of Christendom.

One of the worst things in our Church is its Sectarianism; *i.e.*, the exclusiveness of the different parties, which makes them defame each other's Christian character, and rend the Christian body into hostile fragments. This sectarian exclusiveness is a Pagan vice, not a Christian virtue. It comes from that worst tendency of man to impose his own belief on his neighbor, and force him to be the copy or servant of himself. This is pure selfishness; and, of course, heathen, as all oppression is. It is right to believe firmly as we can; to be as earnest as we can about religion; to try and persuade as many as we can to what seems truth to us. We have a right to be prophets, missionaries, propagandists of our faith. We may take means to call the attention of every mind to it, and labor with that mind in all honorable ways. But there our right stops. The moment we defame the character of our neighbor by saying he is a bad man for believing what we do not, or any way assail his reputation on account of his opinions, or bring any pressure of odium or inconvenience, or popular or ecclesiastical hatred on him that shall crush his independence, and force him or unduly tempt him to change his faith, that moment we cease to be Christians and become Pagans. We do a deed that is oppressive and wicked. All tyranny is this same thing—forcing another man into your mould. In like manner any number of people may rightly unite for the purpose of spreading or practising the truth; may be very zealous, and use all honorable means to persuade society to adopt their theory of human affairs; but when that party tests all individual and social character by its horn-book; assumes to be the only sect of Christian people on earth; impiously decrees all its opponents to endless damnation, and attempts to force men under its yoke by fear or flattery, then it is Paganized and becomes a curse to mankind as far as it does this. Such tyranny is of the same kind as all the oppression that has desolated the earth.

Another mighty evil in the church is its immorality; calling wicked things by holy names, or winking at sins to preserve its own power. Of course the Christian church cannot be expected to abolish all evil at once. The sin of any man is, in one sense, the result of all men's sins; the evils of every generation are the end of all public evil since the creation. Much in character and society cannot at once be reached, without destroying what is good, and a true church is compelled to mourn over many things she cannot overturn or change. But in all such cases the attitude of a pure Christianity is that of endurance under protest. A true church says to a bad tendency she cannot cure, or a base society she cannot reform, "I am compelled to live with you, but I protest against you, and as soon as God gives me the power I will root you out of the earth;" and all the time this church tries to gain the power so to do. But when the church says, "we will call this sin we cannot cure, holiness, or defend it from assault, or shut our mouth about it," the church paganizes itself; and if it becomes popular and strong by the support of these wrongs it ceases to be God's church. Ah, many a splendid temple, many a populous church, many a great sect, many a powerful institution, has under it this corner-stone of wicked complicity with sin. The devil's name stands in parallel column with God's name on the roll of its doings.

At a large meeting of distinguished Evangelical clergymen, held a few days since, at Saratoga Springs, to pay their respects to the character of the late Dr. Alexander of New York, a Doctor of Divinity declared it a great merit of his deceased friend that he never turned to the right or left to preach on any of the social reforms of the day, but always preached the Gospel; coupling this declaration with a holy jibe against all reformers as people who wish to put out the sun of righteousness and light the world with their gas. Now, if an eminent Christian clergyman declares such a cowardly ignoring of popular morality, the highest Christian virtue, and nobody disputes him, the inference is irresistible that the Church has largely substituted a creed and an ecclesiasticism for the gospel of Him who was crucified for preaching against the sins of the people of his age. How far has the Church fallen below Christianity when it calls men "Infidels" for doing what Jesus was crucified for doing? Such a Church is against Jesus, on the side of the Pharisees and Pagans who killed him.

But there is one perpetual cause of encouragement in view of this degeneracy of the popular religion. And this is the fact that Christianity herself never authorizes nor is bound by any of these compromises made by any of her pretended friends. Anybody, priest or layman, may assume to be the guardian of the Christian religion; state its truths in a creed; organize a church and establish a policy in her name, and do all sorts of questionable things under her authority. But Christianity is responsible for nothing that contradicts her law of love. She repudiates every quack doctor of divinity; repudiates every false creed; repels all unholy bigotry; washes her skirts clean of all sin, and leaves to her false and deluded friends all the shame and retribution of having perverted her sacred realities. So, bad as some things may be in the popular religion, and complicated with sin as the Church may be, Christianity is not bound to defend their error and evil. All the creeds in the world cannot change her simple truth. If driven out of the creeds she can live in the souls of truth-loving men and women; if crucified in the Church she can dwell in the homes or the places of daily toil of good disciples; if, like Christ, she becomes a wanderer, with no place to lay her head, she will triumph as he has triumphed, by sheer force of truth. Christianity stands now before the American people as she stood in the presence of Jesus before the Jews commanding repentance and holiness. She stands before every false Christian creed and commands it to cease defaming God and man by its lies. She stands at every church door and commands all bigotry, and error, and exclusiveness to come out and subside into oblivion. She has her true friends in every sect—in every Church—believers in all creeds—members of every Christian land. And hard as it may be to purify the popular religion and life of Christendom, these true friends will not shrink from the labor and suffering necessary to accomplish the end. And fearful as are the odds against them they will surely prevail.

The best friends of Christianity do not consider the religion of Jesus a failure because it has not yet converted even the Church of Christendom. They see the worth of all that has been done. They joyfully acknowledge the mighty change that has come over the world during the past eighteen centuries; but just as they cherish the true, they hate the false in the creeds and institutions which represent her to the world. They do not propose to abolish creeds—only to purify them and destroy their claim to infallibility, making the creed the servant of the man, not the man the slave of his creed. They would not abolish Christian sects—they would only abolish the bigotry and immorality in those sects, and unite them into a great allied army of the truth instead of keeping them a set of hostile clans. They have no wish to overthrow the Church; they have no hostility against these beautiful temples, and imposing religious services; they only want to reform the Church that gathers in those temples, and make that worship a true praise of God, and that communion a true brotherhood of humanity. And they believe this evil of sectar an bigotry and the consequent compromise with sin the first thing to be reformed in the popular Christianity. Liberal Christians claim that until men are liberated from the sectarian despotism that now grinds them in the Churches, and invited to freedom of mind in searching for truth, and beauty, and purity of action, there can be no reform.

Now, we believe nothing but Liberal Christianity can accomplish this great reformation. We fear that while the sacrificial plan of salvation is the foundation of the Catholic and Protestant Evangelical Church, they never can become free, or permit their disciples to be independent Christians. This bigotry and immorality is the legitimate result of that "plan of salvation;" and the more closely that is observed the more are these intensified.

If man is naturally and totally depraved; incapable of doing anything good without a miracle; doomed to hell by his birth; what folly to talk about giving him freedom to seek the truth. The more he uses his corrupt reason the worse for him. His only safety is to be possessed by a church representing the Holy Spirit and changed completely. If God is such a being as he is represented in this creed, if life is such an experience, if eternity is such a destiny, if Jesus came for such a purpose, and did what he is alleged to have done, then there is but one way to eternal life If man is by his birth doomed to endless hell, of course his whole interest centres in getting out of hell. If he can do nothing to get out of hell of course something supernatural must be done for him. If God is bad enough to doom him to such a destiny, He is bad enough to refuse to let him out of perdition unless the infinite and innocent substitute is offered. If He is false enough to mock man with the command to obey Him when he has been created impotent, of course He is false enough to play the farce of pretending to die in order to appease His own infinite wrath. If He is an oriental tyrant, bound up in one selfish desire for His own glory, it is natural that He should elect certain favorites to dwell with Him in heaven. If the only interest of man is to secure his own salvation in another world, it is not strange that morality in this world should go to the wall; and if this "plan of salvation" is true, of course liberality is only a criminal weakness in its advocates. I have no right to be liberal to men who are in danger of hell. If there is but one way out of perdition, and that the Church plan of salvation, I am bound to force every soul into that faith, even if I persecute or kill the body, and thereby save the soul. I have, then, no right to treat a heretic charitably. He is sending people to hell, as well as living himself in danger of it. I should silence him for the welfare of humanity. Thus, while this Church plan of vicarious atonement remains, there can be no such reformation as we demand, and ought to be none; indeed, men ought to become more bigoted and exclusive, and the Church should utterly ignore the trivial affairs of this life. Christian professors violate this creed every time they give way to their humane sentiments, or confess that anybody can be saved except themselves a one.

We are therefore driven to Liberal Christianity, as the only mode of curing the popular religion of its vices of sectarianism and immorality. Liberal Christianity is no new-fangled theory, spun out of infidel brains, as is so often asserted. It is an attempt to state the great truths preached and lived by Jesus Christ. It is, in the belief of its friends, the nearest approach to the pure religion of Jesus that has yet been made. It is the great reformation of the Christianity of the nineteenth century, purifying it of its Pagan elements, and bringing it nearer the simplicity of the Gospel. Jesus Christ was so far before his age that nobody understood him completely when he spoke; and his church soon became mixed with heathenism and sin. The world has been growing up toward Jesus for eighteen centuries. It is now nearer him than ever before. The church is better now than ever before. Liberal Christianity is the best the world has yet learned of that pure and divine religion of Christ that shall regenerate the world.

Liberal Christians generally agree on the following great truths of religion:

God is one; is spirit, is infinite power, wisdom, beauty: all directed by infinite love.

God created all things from pure benevolence. His only glory is to do good and bless by the creation and elevation of all beings.

He created man in His own image, with no actual sin; a child with Godlike faculties, and freedom to use them in the shaping of a Godlike character. The chief end of man is to form a character like God's by the complete exercise of all his faculties in a spirit of freedom.

Man is created free, else there could be no such thing as character. His sole duty is to love: love God and man; he is left at liberty to do this or not to do it. Hence, the liability to sin is essential to his destiny.

Man has sinned, every man has sinned; not because every man is incapable of doing right, but because holiness is infinite and man begins existence as a child, and must learn to love God and man just as he must learn arithmetic or anything else. Man is a sinner because he is not God, and nobody but God is perfect.

But God does not intend to send man to eternal hell for this sin. Every sinful act has its retribution, and every sin suffers precisely in proportion to its wrong doing, and that suffering is hell, and its object is to warn, teach, train man far holiness. The only use of punishment is the reformation of the sinner. Hell exists only for the sake of heaven, and is a merciful institution, since nothing is so good for a wicked man as the suffering that makes him better.

God has perpetually tried to help man in his destiny. He has given him Godlike faculties. He has made life a providential school; He has made sin punish itself, and holiness its own reward; He has sent good men into the world to tell the truth; He has sent Jesus Christ, His Son, the best manifestation of God that ever appeared in flesh, to tell us the truth and elevate us by his example and win us by his love. The life of Jesus is the Christian's Bible. But chief of all, God is himself in every soul. He inspires directly every spirit He has made. In proportion as I obey God and love man, God abides in me and directs me. He abides in humanity. He will never leave man through eternity.

Thus every soul must judge and act for it-elf in all matters of religion. Every man must know himself, study life, read good books, know good men, read the Bible and learn of Jesus all his life, and try all things by his highest reason and conscience. Every man's nature aided by the God within him, is the final authority in religious belief and practice. God alone has the right to command perfect obedience. The only way to ascertain the will of God is to use the nature God has given us, and abide by its decision, all the time trying to learn more and do better forever.

A true Church is a body of people united to love God and man, and study Christianity. Its foundation must be Love; its test of worth, character. It must ensure perfect freedom of opinion, and call no man infidel for his creed. It must labor for truth, and receive it from any quarter, using freedom as the best mode of attaining truth. It must condemn all sin and bear perpetual testimony against private and public wrong, while it labors to reform the transgressor. In this, it is an image of a true society. In fact, the true Church of Christ is a Christian society applying the law of love everywhere in all relations of life.

Liberal Christians believe in man, and have faith that he will love the truth and obey it; and by the help of God every spirit will be reconciled to holiness. Thus they labor with a great hope, and never despair of any soul, or of humanity—believing God strong enough to win the universe to himself.

What then is the duty of all men and women in and out of the popular church, who have come to a consciousness of the fact that this church does not adequately represent Christianity?

There is a large body of free-minded people still in the Protestant Evangelical Church. These persons dislike many of its doctrines; deprecate its bigotry and narrowness, and detest its compromise with worldliness and popular sin. Yet they live on, hoping for something better; unwilling rudely to sever old ties; perhaps uncertain where to go if they cut adrift from their present home. Nobody can blame such persons for their tenacity to their old associations. They have a right to remain where they are; and neither the bigotry of the priest nor the radical reformer can justly push them out. But if they will stay and enjoy the benefits of such association, they owe an imperative duty to Christianity and society, to labor for the reformation of their church with indefatigable zeal. Let them first insist on the right of private judgment; claim and assert and exercise their God-given privilege to think and speak their highest convictions, and act for their noblest conclusions. If doing this will expel them from their church, let them go cheerfully; for an ecclesiasticism that cannot tolerate this is no place for them to live. To stay and submit to priestly oppression and the pinching of the creeds, is to destroy their own honesty and confirm the sins they protest against. It is hopeful that there are some churches, some portions even of orthodox sects, where this can be done more easily than in the past. Let such churches and preachers be sustained. We quarrel with no man's preferences for worship; we only insist that every Liberal Christian shall remain one wherever he is, and submit to no tyranny for the sake of any advantage—social, pecuniary, political, or ecclesiastical.

But too many Liberal Christians have left the orthodox church and found no other, and are now drifting in uncertainty or indifference. Every large town, every district is full of people who have lost interest in the church worship and religious teaching, and are living with their families in a state of solitary enjoyment of their private opinions. Probably not half the people of this state attend church. And thousands of these are kept away by their dislike to the present condition of our Evangelical Protestantism. Now I am no advocate for any high church theory. I do not believe God, Christ and Christianity are shut up in the walls of any conventicle. I have no faith in any resurrection of an effete Catholic Church, or any new ecclesiasticism that will imprison men in the bonds of human authority, falsely calling itself divine. But I believe an association of men and women for worship, and religious instruction and Christian effort, is as necessary to the prosperity of religion as the family is to love, or the state to liberty. I therefore urge all Liberal Christians who cannot remain inside the popular church to form such associations. If there are only half a dozen such people in a village or district, let them meet on Sundays at each other's houses, or at any convenient place, and by prayer, reading of good books, and interchange of views, try to improve themselves, and sustain the cause of a pure Christianity. Let such associations take up some work of benevolence, and toil faithfully to Christianize the community. If they can now and then hear a good preacher, it will be well; but let them depend on themselves awhile, and try to come near God by the exercise of their own faith and works. Such organizations, scattered all over our state, would have a mighty effect in modifying the bigotry and reforming the immorality of the churches; while they would unite the Liberalists in an effective union for good. Men and women cannot live alone, and be spiritually healthy. We were made to live together, work and worship together, and grow by comparison of views. I entreat all who hear me to consider this plan and do all they are able to concentrate and organize the Liberal Christians of the community where they live on a platform of freedom of thought, and unity in love to God and man, and a Christian character.

I believe in Christianity and in humanity. I believe Christianity was never so active as today. I think humanity was never so fast approaching God as to-day. And one evidence of this fact is the determination of the people to reform the Church. The Church will not perish, but be regenerated and changed to meet the wants of our time. Some of us may live to see its different sects ashamed of their present bigotry, bent on reforming their creeds and practice. I look to no great coming Church that shall swallow up all others in an overwhelming power; but I do look for a practical union of all Christendom in love to God and man—a union that, amid great diversity of form, shall bind all the good of the earth into a holy league to save the wicked and bless mankind. To this end may our gathering here to-day be consecrated; in the name of Jesus who said "there shall be but *one fold and one shepherd*"

APPEAL TO AMERICAN CLERGYMEN IN BEHALF OF THE INEBRIATE ASYLUM.

The responsibilities which we have taken upon ourselves in the great work of founding the first Inebriate Asylum, in the world, have been duly considered. Years have been spent in the investigation of the morbid anatomy and pathology of inebriety; and all the facts collected upon this subject demonstrate "that inebriety is a *disease*, constitutional and often hereditary, producing in its progress a peculiar insanity, which places its victim beyond his control." These facts have been indorsed by the leading physicians of this country and of Europe, and the importance of founding this Asylum has been strongly urged by the entire Medical Faculty of our land. Medical men, for the last century, have found it impossible to treat inebriety successfully in their private practice. Hence, from necessity, the inebriate has occasionally been sent to the Insane Asylum as the only hospital for his restraint. Therefore, it would be as preposterous for us to attempt to control and treat the inebriate with success in a temperance boarding house, or without a thoroughly organized asylum, as it would be for the superintendent of a lunatic hospital to attempt to establish with success in Wall Street a boardinghouse for insane speculators, giving such insane patients the privilege of going and coming as often as their inclinations prompted. We require for the successful medical treatment of the inebriate a thoroughly organized Asylum, with legal power sufficient to control the patient; with an able and experienced medical staff; with moral and religious influences, and with surroundings altogether rural in their character. With such an hospital, we shall have more elements for the radical cure of the inebriate, than any Insane Asylum can have for the successful treatment of the lunatic.

The plan of this hospital has been matured by fourteen years of labor. Europe has been visited twice, and the various organizations and classifications of her most important insane asylums and hospitals have been most attentively studied. By years of toil the plan of this Asylum has been perfected so as to carry out a most thorough classification of its patients, giving to each class a separate ward, affording each peculiar physical and mental condition, proper restraints, surroundings, and treatment To carry out this important enterprize, seventy thousand dollars are required, in addition to the amount already raised—a small sum, indeed, to accomplish so great a good, to relieve so great a calamity in individuals, in families, and in communities.

As this Asylum is to be a hospital in which a religious as well as a medical treatment is proposed for the patient, we think it would be very appropriate for the churches of our country to co-operate with us in the work of founding it. There is not a clergyman in our land who has not been called to witness the painful death of some one of his church or congregation, that has fallen and perished by inebriety. Hundreds and thousands of our most gifted men, of all professions, and in every walk of life, have died, and will continue to die, from this scourge of our race. If the Christian world does not make an effort to found the Inebriate Asylum, in which her inebriate clergymen and laymen can be rescued from a drunkard's life and a drunkard's death, little can we expect the world at large to do in this medical and religious enterprize. If Christ, the Great Physician, thought it worthy of His sacred mission, while on earth, to heal the sick, whom He found wandering among the tombs, bereft of reason, surely we cannot fail to gain the sympathy and the aid of the Church (which now represents our Divine Master on earth) in this great work, which has for its mission the restoration and salvation of a class of our fellowmen, more to be pitied than those that Christ found wandering among the tombs.

Perhaps there are some clergymen, or professors of religion, who may think that this Asylum is not a Christian enterprize, and that the Church should not co-operate with us in founding it. We would ask such clergymen or church members (if there be any who entertain such opinions) whether it be a great Christian enterprize to rescue from an inebriate's grave three thousand of our fellow-beings, who have applied, either in person or through their friends, to enter this Asylum, even before one-half of its walls are erected, and who must perish unless such an hospital is provided? We do not claim the sympathies and aid of the Christian world for this asylum, as the most important Christian enterprize of the day; but we place it before the Church as an object deserving equal sympathy and equal aid with other great Missionary works.

Every day's observation teaches, that however careful and watchful the pious father may be in the training and religious teachings of his children, yet they may fall and perish by inebriety. Inebriety will continue to slay its victims, from generation to generation; parents will continue to mourn over their first-born, as they are smitten with this physical and moral scourge; and the cry will continue to go forth from fathers and mothers, relations and friends, "Is there no help for us—no hospital, no asylum, in which our children, our friends can be saved?"

There may be some Christian parents who are now enjoying the belief that their darling child, so intelligent, so dutiful, so affectionate, will never so far forget himself as to become an inebriate. This fatal delusion will prevent many a kind parent from sympathizing with us, and aiding us, as it has done already.

The following cases illustrate the coldness and indifference which have been manifested by the intelligent and the good towards this institution: About seven years ago, one of the trustees of this Asylum called upon an eminent divine, for the purpose of interesting him in this Hospital. After the subject had been fully presented, the Reverend Doctor replied, "I do not feel any interest in such a work; I think such an Asylum is unnecessary to save the inebriate; therefore I decline having anything to do with it." Since that time this clergyman has lost a favorite son, who now fills an inebriate's grave. A few weeks since, one of the trustees of this Hospital called upon this clergyman to present the subject again. After the Doctor had heard what had been accomplished in the work, he replied, "My whole heart and soul are now enlisted in behalf of this great medical, moral, and religious work. Sad experience has taught me that the Inebriate Asylum is a necessity—a great Christian enterprize, which every church, every Christian, should sympathize with and aid."

Mr. S., an active member of a church, occupying a high professional position, and holding a responsible office under the General Government, was called upon five times by one of the trustees, for the purpose of interesting him in this Asylum.

Each interview proved fruitless, except the last, when he consented to subscribe ten dollars to the object, remarking at the same time "that he had no particular interest in this Asylum, as no one of his family would ever become an inebriate." Four years had scarcely passed since Mr. S. subscribed his mite to this hospital, yet in this brief period his eldest son, in the prime of manhood, and in the midst of a brilliant professional career, had fallen a victim to inebriety, and now fills a drunkard's grave. His youngest son leaves his rural home for a city residence, where he mingles in gay and fashionable society, and plunges at once into the depths of dissipation. In less than two years he was attacked with *delirium tremens*, which terminated in incurable insanity, and he is now an inmate of an insane asylum, a raving maniac.

A few months since, Mr. S. was called upon for his subscription, when he related the above account of his sons, and remarked that "he would have given all that he possessed, if the Inebriate Asylum had been ready to rescue his unfortunate children." Little did Mr. S. think, when he subscribed to this institution, that he should behold one of his sons consigned to a drunkard's grave, and another consigned to an insane asylum, an incurable lunatic. We could cite many such cases (that have come under our observation since we have labored in this work) as illustrations of the necessity of an Asylum to save the inebriate. But the above are sufficient to arouse a sympathy in every humane heart, and awaken an interest in every intelligent mind, in behalf of this Hospital. Such cases make their own comments on those parents who have treated, and who may continue to treat, this medical, moral, and religious work, with co dness and contempt.

As this Asylum is the pioneer institution of its kind in the world, and as we have had applications to admit patients from every State in our Union, we would most earnestly appeal to every church in our land for sympathy and aid in its behalf. We have every reason to believe that the American churches, which have sent the Missionary to distant isles, whose devoted disciples have traversed the wilds of Africa, to attempt to Christianize its benighted children, whose tracts of mercy have been scattered among the uncounted millions of Asia, and whose efforts have printed and distributed the Bible far and wide among every race, will not turn a deaf ear to the cry of our neighbors, our friends, and our children, who are pleading to be saved by this Asylum.

Surely the clergymen of our country, who have pleaded so zealously and so successfully in behalf of the poor benighted heathen, cannot, will not, refuse to plead before their churches for one collection in behalf of this Asylum, and in behalf of more than thirty inebriate clergymen, who are now wandering in their delirium, lost to themselves, to the world, and to God.

Trustees.—Reuben H. Walworth, President, Saratoga; Wm. T. McCoun, Vice President, Long Island; Charles H. Ruggles, Poughkeepsie; Joseph Mullen, Watertown; Charles Butler, New York; George Folsom, New York; Thomas C. Brinsmade, Troy; Thomas W. Olcott, Albany; Charles Cook, Havana; Henry P. Alexander, Little Falls; Edward F Shonnard, Yonkers; Charles P. Wood, Auburn; Noah Worrall, New York; Lorenzo Draper, New York; John Conkling, Port Jervis; George W. Tifft, Buffalo; John W. Francis, New York; James Boorman, New York; Washington Hunt, Lockport; William E. Dodge, New York; Edward A. Lambert, Brooklyn; Hamilton Murray, Oswego; Jonathan H Ransom, New York; Jacob S. Miller, New York; John F. Rathbone, Albany; Josiah B. Williams, Ithaca; Charles H. Doolittle, Utica; Peter S. Danforth, Middleburgh; Franklin Johnson, New York; Allen Monroe, Syracuse; Henry A. Brewster, Rochester; Frederick Juliand, Greene; J. Edward Turner, New York.

97 Clifton Place (Eighth Street)
New York, October 27th, 1859.

All donations should be sent to J. H. Ransom, Treasurer, 32 Cortlandt Street, New York.

FEMALE INFLUENCE.

On the 24th of January, 1858, Mrs. Wightman, the wife of the vicar of St. Alkmunds, Shrewsbury, called at the house of a working man in that town, and "with a trembling heart, yet earnest purpose," asked permission to read the Scriptures. Such was the commencement of a work in Shrewsbury, which, although it is but of twenty-one months' standing, has already resulted in blessings to many of the inhabitants of the town.

In a brief address to those among whom her labors are being carried on, bearing date January 1, 1859, Mrs. Wightman writes:—"I saw with sorrow that few women, and still fewer men, among you attended public worship; my little meetings were begun in prayerful hope that some might be stirred to see the importance and the blessing of serving God, and honoring his name and his day." These meetings were at first commenced in the houses of the laboring classes. The rooms in these lowly dwellings proving too small for the increasing numbers, Mrs. Wightman invited the people to the vicarage; thence they removed to the school-room. In January, 1859, the attendance had reached an average of 180 persons, 150 of whom were working men. The means by which Mrs. Wightman succeeded, under God, in drawing so large a number to her meetings, will be best described in her own words in the address above alluded to: "Together with the cottage readings, I began a course of night visits among you, in order to become acquainted with the men in our parish. It pained my heart to think that no one from our class of life knew you, my brothers; I resolved, therefore, in God's strength, to begin what seemed a strange work for a lady—to go myself at night, when you return from your daily work, to learn your habits of thought, to enter into your sorrows, trials, temptations, and to speak kindly to you of Him who is a 'Brother born for adversity,' our blessed Lord, 'THE MAN CHRIST JESUS.'

This labor of love had, however, been scarcely commenced, when a difficulty occurred, threatening not only to impede progress, but to overturn what had been already accomplished. Men of ungodly lives and dissipated habits, but in whose minds a desire after better things had been kindled, frankly told Mrs. Wightman that they could not "do better" while the temptation to drink was so strong upon them. It does not appear that the total abstinence movement had been previously encouraged by that lady, but now, at a glance, she saw that it was just the description of instrument that would be useful in the emergency as a means to the desired end—namely, the salvation of souls. The men acknowledged that they could not be "moderate." The spirit in many of them seemed to be willing, but the flesh was very weak. What was to be done? They must abstain. The act of abstinence, if persevered in, must withdraw them from the scenes and companionships connected with the sale and consumption of drink. They must sign a pledge of abstinence to make their resolve the more solemn, to furnish them with an answer to tempters, and to be the bond of union among themselves. She did not hesitate. "Give it up, my brothers, and be men! Free yourselves, in God's strength, from the shackles by which you have so long been bound!" The pledge-book was procured, and if any doubt had for a moment existed in the minds of the men as to their duty, it was removed when Julia B. Wightman signed the total abstinence pledge herself. She signed for their sakes, and then, with all the force which example adds to precept, she called on them to follow her. Before the year 1858 had closed, the names of 137 men and 34 women were found on the books of the St. Alkmunds Total Abstinence Society, independently of some who joined the movement at its commencement, but did not remain firm to the principle. Week after week the attendance at the school-room readings continued to increase; and each Sabbath, men of once notoriously ungodly lives have been seen, by the surprised but grateful incumbents of the various parish churches, sitting "clothed and in their right mind," listening to the glad tidings of salvation through the crucified and risen Savior!

On the evening of Tuesday, October the 4th, the Music Hall of Shrewsbury was completely filled with upward of five hundred men and women enjoying a comfortable tea. The Hall is brilliantly illuminated and tastefully decorated. A lady is seated at the upper end of the room, supported on either side by the clergy of Shrewsbury and other friends, some of whom had come from a distance. Over their heads is suspended a crimson and gold banner, which tells us that this is a meeting of the "St. Alkmunds Total Abstinence Society." The tea-drinkers are Mrs. Wightman's "brothers," their wives, mothers, sisters, and children. This is not a "treat" given to them; they have each paid for their ticket on entrance, and well can they afford it, now that they are abstainers. The sale of the tickets has more than paid the expenses, especially as the women made the cakes, having learned to become good housewives since their husbands learned to become sober. The very excellent singing is performed by the Total Abstinence Choral Society.

But why this gathering? Why do those who know Mrs. Wightman well think that she is not quite so calmly composed as usual? The working men of St. Alkmunds are better, happier, than they ever were, many of them have been led to "lay their sins on Jesus, the holy Lamb of God." They have found pardon and peace. They feel that the work has been of God, and they praise him for it. Gratitude glows in their hearts, and they wish to give a tangible proof of it. Mrs. Wightman has been the instrument employed; to her, therefore, they have come to present an offering; and they think that He who has employed her as his honored instrument will smile upon their deed. And so, when tea is ended, John Thomas, on behalf of his brother workmen, commences the "first speech he ever made in his life." There is no flattery nor fulsome praise in it; it is the plain-spoken, manly expression of grateful respect to his benefactor; it is the speech of a man under the influence of newly-found religious truth, rejoicing in the light that has dawned upon his once dark heart, giving glory to God, the Holy Spirit for the work which he had effected, and blessing Mrs. Wightman and Total Abstinence as the means employed for the rescue of himself and others of his fellow men. He ends, and presents to Mrs. Wightman a richly-chased solid silver tea-chest, purchased by "the men," who had sent one of their number to London to procure it. It bears the following inscription:

Presented by the
Members of St. Alkmunds Total Abstinence Society
To their President, Mrs. Wightman,
In testimony of affection and gratitude for her constant labors and religious instructions,
Oct. 4, 1859.

The proceedings do not end here. A pretty silver cake-basket, bearing a suitable inscription, is next presented to Mr. and Mrs. Wightman by Rev. J. Lewis, in behalf of the female members of the society, who are by no means insensible to the blessed change which has taken place in their once unhappy homes, and who wish also to show their appreciation of the pleasure and profit which they derive from the "mothers' meetings," where they weekly listen to the counsel of their best earthly friend. Once more—Miss Greenway, a lady who has been Mrs. Wightman's helper in the good work, must not be forgotten. She receives a pretty church service at the hands of Mr. Wightman, the offering of the members of the society. Thanks having been duly returned on behalf of the several recipients of these tokens of affection, a public meeting is held. Several clergymen, some of whom are abstainers, address the attentive audience in words of "truth and soberness." T. Wilde Browne, Esq., presides, and, although not an abstainer, bears favorable testimony to the genuineness of the work, as shown by its fruits. The Hallelujah Chorus is sung, and the people disperse with the apostolic blessing sounding in their ears. We left the scene, and thought, "This is the Lord's doing; it is marvelous in our eyes."

Farewell, St. Alkmunds! May the Holy Spirit bless the efforts of your faithful vicar and his wife! May many souls be won to Christ, of whom it is even now said, "They shall be mine, saith the Lord, in the day when I shall make up my jewels!" "They that turn many to righteousness shall shine as the stars for ever and ever."—*Weekly Record.*

WEEP NOT FOR THE CHILD.

BY AUGUSTA MOORE.

It was a beautiful Summer day. The trees bent over us as we passed along, and the flowers wafted generously to us their sweet perfumes. The sky was clear and blue; everything smiled and looked happy. How hard it was to realize that in such a warm, fair world, there was such a thing as death! Yet it was to a funeral that we were then on our way; to the funeral of a little child, taken from out the midst of the Summer and the flowers; taken away from the bright skies and from the songs of the birds; taken away from a mother's love, and from the caresses of many friends, to be that sunny day laid down in the deep, dark, silent grave.

Strangely hard and unnatural it seemed that thus it must be; and we entered the silent room, and sat down sadly amid the sad company, gathered about the little coffin; and we wondered darkly many things, questioning, almost presumptuously, the dealings of God. There was a step upon the threshold of the cottage,—for death, that visiteth all alike, had this time entered a lowly home,—and a man with radiant countenance, and cheerful, though gentle manner, entered the circle. There was a slight motion amid the group, a moving of crowded chairs and a clearing of the way; and then the new comer took his place at a little table on which was placed a Bible and a hymn-book. He was the minister, and on his peaceful face seemed written hope and consolation for the mourners.

When he spoke, his words had not a note of sadness in them. "Do you think," he said, "that I am come here to bid you weep and mourn for the departure of an innocent spirit? for the safe escape from trouble and from pain and from sin, of one who had as yet known hardly the meaning of such words? I am not come for that. The natural grief and yearning of the parent stem, when from it the cherished buds are broken, you cannot but feel; but look not into your deserted hearts—look not into the grave for your treasure: it has gone to a fairer Summer than now brightens and warms the earth; it has entered a more genial home than you, with all your love, have ever given it, or even *could* give. There is no pleasure of earth which you may lament that your child has not tasted, that is more than *an insipid shadow* compared to those celestial joys to which now it has gone. Happy and favored child! permitted thus untried, and before its heart was wrung or broken by suffering, to take up its eternal inheritance. Parents and friends, *you* are the ones for whom tears are meet. You must still continue subject to all the dangers and ills of life. This little one has escaped them forever. I will tell you how to think of your child. When pain and sickness rack your bodies, say, '*She will never suffer thus;*' and whenever a pang of grief or disappointment afflicts your mind, say, '*This misery she can never know.*' Mourn not for the child—with her it is more than well. When I look about over the world and see how few there are who have the Spirit of Christ; when I see how faulty and impure and undeserving are even the best of men, I wonder *where are to be found the multitude which shall compose that 'innumerable company which no man can number,'* which are to go up out of every tribe and kingdom and nation of the earth; and my hope and faith sink before the wickedness of my fellows, and of my own heart, until I remember *the rushing crowd of innocents* that are pouring daily through the portals of the grave, up to stand in white before the 'Lamb that is in the midst of the throne,' and *then* I understand that He *shall surely* 'see of the travail of his soul and be *satisfied*,' even though not a single adult should be counted worthy to obtain salvation and the resurrection from the dead. Instead of permitting ourselves to murmur when our young children are taken from us, while the peach-bloom of innocence is yet upon them, *we ought to thank and bless the Lord for his favor to them*, and strive with more stedfast aim and earnest longings to make our own calling and election sure, that we may go to them who cannot return to us."

When the speaker had finished his comforting and cheering rem

and obstructed. You, sir, in all probability, you will be the very first to charge it upon him that the church is not built up. By your absence from the sanctuary you lose your interest, and you will think he is in fault instead of yourself.

But this is not all. You will suffer great personal loss. It is necessary for a minister to select his themes for the pulpit with such reference to the relations of truth, as to present, at different times and in due proportions, the various parts of the great system of revealed truth. To be well instructed and indoctrinated, it is necessary for the people to attend regularly and statedly upon the ministry they have chosen, and study and inwardly digest what they hear. But those who attend only occasionally will fail to receive just and complete views of the truth. Their knowledge of religious subjects will be broken and fragmentary.

And yet this is not their greatest loss. The preaching of the Word is the principal means which God has ordained for the conversion of sinners, and the sanctification of His people. And the chief benefit of preaching, in relation to both these ends, is the impression made, through the blessing of God, by the truth at the time it is delivered. And the faithful minister watches the state of his flock, so as to follow up an impression made at one time with subjects adapted to deepen those impressions, that they may ripen into permanent results. But the inconstant hearer loses the impression made by one discourse before he hears another.

Every appointment for preaching or for prayer should therefore be regarded as an appointment with God, and no excuse will prevent its being fulfilled, which would not on a week-day keep us from our worldly business, or prevent our fulfilling an engagement with a fellow-mortal. This is due to the minister we have chosen; to our own souls; to the interests of the Church, which cannot be built up with occasional hearing; and to God, who requires us to worship Him in public, with the congregation which we have chosen. H. N.

N. B. It is fair to presume that one who takes the EVANGELIST has regular church-going habits. Will the reader lend this to his neighbor who has not?—*Evangelist.*

Christian Register.

Boston, Saturday, December 10, 1859.

HOW SHALL WE FORM THE LOVE OF GOD IN US?

It is to be cultivated just as any other good feeling may be, by exercise. How come children to love their parents? Simply by the habit of kindly intercourse and daily observation of their affectionate attentions. So he that will commune with his heavenly Parent in regular devotion will soon experience a growing love. But he must commune, not in the occasional and formal act of prayer alone, but in the whole habit of his mind. He must seek to enthrone his Maker over every thought of his heart, and associate his image with every pleasurable emotion. It is this great law of association that rules the world of mind. Let it act for religion. Let it enable us to form the habit of connecting the sentiment of pious gratitude with even the smallest enjoyment. In the moment of happiness, whether it be supplied through the bodily senses or the mental faculties or the moral affections, we should pause awhile and say, This comes from God.

We should see His hand operating for good in all the works of nature. When we walk forth amid the beauty with which He has strewed the earth, or behold the splendors with which He has garnished the Heavens, let the instinctive sentiment of our heart be, My Father made them all. In the gemmed mountain and the gorgeous forest, in the luscious burdens of the trees and the golden robes of the fields, behold His open hand scattering with unrestrained liberality. Let all that is grand and all that is lovely in His works pronounce the name of their beneficent author before they are permitted to teach any inferior truth. And this habit of pious reflection will make that which is unseen brightly visible, and bring down Him who is in the height of Heaven to intimate communion with our own lowly hearts.

But affectionate adoration will trace His goodness in every exhibition of moral beauty as well as in the grandeur and resplendence of nature's displays. Every good act of man should tell of Him who created man in his own image. Wherever kind emotion swells the heart, wherever the tear of pity fills the eye, wherever gentle compassion puts forth its soothing hand to administer relief, there may we learn a lesson of love to God. See his tender mercies faintly reflected in the mirror of his creatures' sympathies. And wherever heroic self-sacrifice claims great admiration, there may you learn to love the loftiness of His moral nature who claims from his servants suffering before selfishness, and death itself when the good of others requires it.

But to cultivate the love of God with more effective adaptation of means to ends, regard should be had to our previous conceptions of His character. If we have been impressed with harsh and ungracious representations, and taught to view Him as a rigid Master,—a gloomy tyrant,—it will be of advantage to discard even the in themselves indifferent expressions and titles which we have associated with these characteristics, and contemplate Him as much as possible under a new aspect, by adopting a new phraseology. If we have hitherto addressed Him as Jehovah, the autocratic sovereign who ruthlessly creates myriads upon myriads but to destroy, or rather to keep alive forever in torment unutterable, and offers hope to these but to mock and illude and disappoint, let us now call Him Father, the Father of our gentle Lord, Jesus Christ, the Father of mercies, and God of all consolation, full of compassion and long suffering, gracious and plenteous in mercy, pitying those who fear Him as a father pitieth his children, because He knoweth our frame, He remembereth that we are dust.

But if, on the other hand, the unhappy lot of our childhood has produced unfavorable impressions of the parental character, then let us regard Him as our God—literally and supremely our Good—for these are but two pronunciations of the same word originally—the only Good; who loved us with earlier and tenderer interest than human consanguinity ever excited, and who will take us up in His arms of paternal protection, if earthly fathers and mothers forsake us; for a Father of the fatherless is God in His holy habitation.

But, in brief, our whole intercourse with mankind may be made the means of cultivating love to God. Benevolence founded on religious principles, cannot but foster piety, for the amiable sensibilities of our nature are all allied and lend mutual support. Let us not forget it then, that uniform kind heartedness to men, as the children of God, exercised with reference to His character, example, and will, tends to fill the heart with the supreme happiness of love to Himself, their Creator and Parent.

A NEW DOCTRINE RECEIVED.

It has been sometimes said, if the doctrine of the Trinity was not taught by the Apostles, it never could have been introduced into the church at any subsequent period; and we are challenged to produce an instance of a new dogma being received by the Christian world. A sufficient answer to this would be—Popery—its multiform, manifold contradictions of Scripture and reason. Protestants are well assured they are all novelties. They have been foisted into Christendom since the days of the primitive Church. And yet they are all established now in the faith of the Christian world, excepting the Protestant minority, as if they had never been doubted, and a few centuries ago there was no exception.

And we are not dependent on history for the knowledge of the fact. In our own time, only a few years ago, a new dogma was promulgated by the Pope, and has pervaded his communion as if it had been enunciated by Christ and the twelve. At its first proclamation, the Immaculate Conception appeared to Protestants such a bare-faced and groundless novelty that they gleefully anticipated it must prove a serious trial for Catholics in this enlightened 19th century, especially for educated converts, who would be obliged to regard it as a palpable instance of addition to the ancient faith, and so a direct contradiction of the immutability always claimed by the Church of Rome. Well here is Dr. Orestes Brownson, certainly a highly educated convert from Protestantism; hear his testimony as to the possibility of rapidly domesticating in the faith of Christendom, the novelty of the Immaculate Conception.

His Quarterly Review for October asserts, in regard to the promulgation of this dogma by the Pope, that "no definition has ever been received with such unanimity throughout the whole Church or has occasioned fewer murmurs. Converts as well as those trained in the faith, have bowed in submission, and embraced it with unreserved assent. The opposition from without has been feeble and faint, while the faithful have rejoiced in the assurance given them by the unerring authority of the Church, that the devotion which they had all along cherished, was not grounded on conjecture, or sentimentality, but on the positive revelation of heaven. The triumph of the Virgin in the acknowledgment of her exemption from the stain of original sin, has been most complete, and without any loss to the Church."

THE LAST OF JOHN BROWN.

Not the last of him in history; certainly not the last of him in his influence on the destinies of our country; but his mortal life ceased on the gallows on the 2d of the month, and his body after hanging thirty-five minutes, was surrendered to his friends and transported to North Elba, N.Y. for burial. We need not repeat our regret at his shortsighted and fanatic enterprize. It exemplifies how monstrously fanaticism in the best men hoodwinks the judgment and tends to bloodshed. He was an enthusiast, in the literal sense of the word—imagining that he felt the movements of the Divine Spirit in him, appointing him a Moses to lead the oppressed out of bondage, and inspiring a sanguine conviction that nought could baffle him or touch his life while in this work. This we call fanaticism, not rational religious faith. His iron faith, if it had only been directed by reason, might in time have moved the mountain of slavery; for want of this, that mountain has fallen upon him and crushed him, and with him perhaps our national peace and brotherhood forever.

What might not such a character have achieved with wisdom to direct? Through all his error, his faith wondrously illustrates for us the power of religion to strengthen and sustain. How potently it conquered self, the last and hardest conquest of man! How unshrinking in peril, how enduring in suffering, how calm and cheerful in the jaws of death? What a sentence that was to write on one of the last days of his imprisonment in that wretched jail; "I have never enjoyed myself more than I have since my confinement here!" Then think of him, as he sat upon his coffin and rode to the place of execution, looking about him and remarking on the beauty of the scenery! He had other beauty in his mind there deeply imprinted, richer scenery looked forward to, to inspire that quiet cheerfulness. He knew in whom he believed, and felt as sure of a celestial Paradise as he did of those Virginian vales and mountains spread out before him in their beauty on that lovely day so soon to darken for him in death. Such is the power of Christian faith.

Such a man did not seem born for a felon's death. It was a terrible expiation for a mistake originating in such motives as impelled him. But he died happier than many luxurious worldlings live. What warms the heart like heroic benevolence? Thinking wholly of others, he could calmly say; "I am not sure but the best use I could be put to is to be hung."

A STANDARD-BEARER FALLEN.

We said nothing last week of the lamentable case of the Rev. Dr. Pomroy, though the secular papers contained the following notice:

☞ TO THE PUBLIC. Facts have very recently come to the knowledge of the Prudential Committee of the American Board of Commissioners for Foreign Missions, deeply implicating the moral character of Dr. Pomroy, rendering it impossible that he should longer retain his official position as a Secretary of the Board. He has resigned, and is no longer to be recognized as an officer of the Board. The facts referred to have no connection with his official action.

By order of the Prudential Committee,
CHARLES STODDARD, Chairman.
R. ANDERSON, Clerk.
Missionary House, Boston, Nov. 29.

We waited for a palliating explanation. But the Orthodox religious papers of the city have, with candid and commendable promptitude, republished the card, and we can no longer hope that a sad illustration of the weakness of human nature is to be contradicted. We grieve for the dishonor reflected on our common Christianity. The dissolute and profane always exult over the delinquencies of its ministers. And yet one would suppose the least reflecting and generous must see at once that such cases prove nothing but the infirmity of man, needing just such restraints and guidance as are supplied by the religion of Christ. No one pretends that the New Testament teaches licentiousness. No one ever charged that its spirit tends to immorality. If its students sometimes yield to temptation, it is not because they have studied it so much, but because they have not studied it enough, or in the right way, or simply because passion has been too strong for conscience. Without the Gospel, temptation would triumph incomparably more grossly. The clergyman stained with single acts of profligacy, if an irreligious layman, would probably have been an habitual voluptuary.

It is worthy of consideration, however, that these clerical lapses from morality occur more generally among those who identify religion with a belief of hard doctrines and sneer at "mere morality" as filthy rags, &c. It is true morality is after all really valued by our Orthodox brethren as much as by any Christians, and they depend upon their theology to produce it. But, they will not deny, that its production under such theology is indirect. It is preached as an incidental effect, and not the express great object a more practical Christianity makes it. Now what comes to the mind indirectly cannot be expected to make so explicit and immediate an impression as what is at once sent home into it in the straightest of possible lines. It may be that we lose something else by urging this despised "mere morality" as a paramount object of religious influence. We have to sacrifice to it some sublime sentimentalism and ingeniously exciting dogmatism; but we have to choose, and have come to the conclusion that most of the interests of society depend more upon plain homely morality than upon the mental luxuries of the most sublimated and poetically exciting theosophy or theology. Not that we undervalue devout sentiment, but we have enough of it, and, we think, of a purer, serener, sweeter order, in our simple views of the Gospel. They can lift the soul up to a lofty love of God, while, it appears, they inculcate most effectively the elsewhere contemned morality so essential to the welfare of men.

CHILDREN OF THE MIST.

These seem to be multiplying in the church. Theological fog always had some admirers, but it is now growing as thick in some quarters as the atmosphere of London. Why have any clear ideas in our divinity? it is asked. What is the need of knowing anything distinctly and definitely concerning religion? Slur over all dogmatics, and be satisfied with a general mystical and pietistic devotion of feeling. Let us be Ignorantines as to all grounds and philosophy of theology. There is no use in studying the letter our Heavenly Father has taken the trouble to write and send to us. We can read it for vague sentimental impressions, but it is as well not to pry inquisitively into its precise scientific significances. Thus we shall escape sectarianism, and never have differences with any Christians about opinions, seeing we hold none. There is great virtue in a universal haze over the most important and interesting of all subjects.

Now we think mist has its uses, and would respect it wherever God has put it. As far as He has spread any of it over the pages of the Bible, we will not insist on penetrating its meaning. But he sent it to be light to us not darkness, and therefore we suppose it was intended that we should receive definite notions from its teaching. At least it is our duty and our instinctive impulse to try for them. Such topics as God, the soul and eternity, it is not natural to see enveloped in clouds with satisfaction. Only let us not see so sharply into Scripture as to see what is not there; such as the word Trinity.

The Herald of Gospel Liberty retorts upon our objections to this word, that similar objections apply to the use of "the *sectarian* phrase 'Unity of God.'" The Herald thinks that the former is used from the fear that common readers would not find a triune God in the Bible without it, and the latter from the fear that they would not find the oneness of God there. Therefore they are alike sectarian phrases, and we ought not to predicate number of the Deity at all. But this is advocating mist in the face of Scriptural sunshine. It overlooks the momentous difference that "the One God" is a truth emblazoned, by universal acknowledgment of Christians, all over the two Testaments, and which the elder of the two was specially given to teach, while "Trinity" does not appear in either, any more than Brahma, Sivah and Vishnu.

Correspondence

MIRACLES. NO. 3.

The argument of Mr. Hume against *miracles* as I understand it, to state it briefly, is this, viz. It is within our experience, that the testimony of men has been false, but it is not within our experience, that there ever has been a departure from uniformity in the operations of nature, as we see it to exist. My first reply to this objection is, that it is not true that it is within our experience, that the testimony of men has been false under the circumstances, in which it was given in the case under consideration. For such a case has never come within our own personal experience. And it is these peculiar and accompanying circumstances, which are to make the miracles credible or not. In other words, the credibility of miracles depends upon the credibility of revelation itself. Just so far as revelation as such is credible, just so far miracles are, as being necessary to support it.

In commenting upon this view taken by Mr. Hume, Dr. Paley says, "Mr. Hume states the case of miracles to be a contest of opposite improbabilities; that is to say, a question, whether it would be more improbable that the miracle should be true, or the testimony false; and this I think a fair account of the controversy. But herein I remark a want of argumentive justice, that in describing the improbability of miracles, he suppresses all those circumstances of extenuation which result from our knowledge of the existence, power and disposition of the Deity, his concern in the creation, the end answered by the miracle, the importance of that end, and its subservience to the plan pursued in the works of nature. As Mr. Hume has represented the question, miracles are alike incredible to him who is previously assured of the constant agency of the Divine being, and to him who believes that no such being exists in the universe. They are equally incredible, whether related to have been wrought upon occasions the most deserving, and for purposes the most beneficial, or for no assignable end whatever, or for an end confessedly trifling or pernicious. This cannot surely be a correct statement. In adjusting also the other side of the balance the strength and weight of testimony, the author has provided an answer to every possible accumulation of historical proof, by telling us that we are not obliged to explain how the story or the evidence arose. Now I think we are obliged; not perhaps to show by positive accounts how it did, but by a probable hypothesis, how it might so happen. The existence of the testimony is a phenomenon. The truth of the fact solves the phenomenon. If we reject this solution, we ought to have some other to rest in; and none even by our adversaries can be admitted, which is not consistent with the principles that regulate human affairs and human conduct at present, or which makes men then to have been a different kind of beings from what they are now.

But the short consideration, which independently of any other, convinces me that there is no solid foundation for Mr. Hume's conclusion, is the following: when a theorem is proposed to a mathematician, the first thing he does with it, is to try it in a simple case, and if it produce a false result, he is sure that there must be some mistake in the demonstration. Now to proceed in this way with Mr. Hume's theorem. If twelve men, whose probity and good sense I had long known, should seriously and circumstantially relate to me an account of a miracle, wrought before their eyes, and in which it was impossible that they should be deceived; if the governor of the country, hearing a rumor of this account, should call these men into his presence, and offer them a short proposal, either to confess the imposture or to be tied up to a gibbet: if they should refuse with one voice to acknowledge that there existed any falsehood or imposture in the case; if this threat were communicated to them separately, yet with no different effect; if it was at last executed; if I saw them one after another, consenting to be racked, burnt or hanged, rather than give up the truth of their account; still if Mr. Hume's rule be my guide, I am not to believe them. Now I undertake to say that there exists not a sceptic in the world, who would not believe them, or would defend such incredulity.

Again, miracles are credible, not merely as being the evidence in part upon which revelation depends, but as designed to furnish additional evidence of the truth of Natural Religion itself. By this I mean to prove, that God is employed in carrying on all those operations which take place in the world. For it is a perfectly fair inference to make, that the same Being who produces a certain effect by an act of instantaneous power, as raising the dead, giving sight to the blind, hearing to the deaf, must be the author also of our existence and of our senses, by the train of second causes, or natural laws as they are called, which are put in operation for this purpose. And this I consider to be another of the purposes to be effected by miracles—to show us that second causes or natural laws, as they are called, are mere modes of operation by the Deity, and not in any case efficient, or in themselves productive of the consequences which follow from them.

Another argument against Mr. Hume's doctrine is that it would go to the subversion of all knowledge of external facts that did not come within our own personal experience. No truths relating to them are to be believed upon the investigation and statements of others. Those who have not had an opportunity to study astronomy must believe that the sun revolves round the earth, and not the earth round the sun, for this is in accordance with the testimony of the senses acting alone, or with their own personal "*experience.*" Those who live in the torrid zone, must believe that water always remains fluid, and never freezes, and that there is no such thing as snow, because such things have never come within their own personal experience. And they are not to believe the testimony of others when it contradicts the uniformity of nature, as it occurs within their own experience.

Another argument against Mr. Hume's doctrine is, that it would necessarily lead to *Atheism*, as a necessary consequence with those who are not themselves able to reason out the doctrines of religion in regard to the existence and attributes of the Deity. They are bound to rely only upon the evidence of their senses, or their own personal experience; and these alone, acting by themselves only, and not in connection with their reason, would furnish no evidence of his existence or his attributes, for he can neither be seen, heard, or felt. The belief in his existence is only an influence drawn by the reason to account for phenomena and effects in the physical universe which can in no other way be accounted for. They are bound, therefore, according to Mr Hume's doctrine, to believe these second causes are in fact the efficient and the only causes, and not that they are merely the modes of operation by God himself upon matter,—for such is the evidence furnished by the senses acting alone, or their own personal experience. And they must believe also that, when they die, they will cease to exist, for such is the fact according to the evidence of the senses acting alone; and that therefore they are neither immortal nor accountable beings in any future state. These are the doctrines as supported by the senses and our experience alone, without the aid of reason or of revelation.

The next argument against Mr. Hume, and an overwhelming one, as I conceive, is that his doctrine refutes itself, and proves its own absurdity. This is that there are such things as moral miracles as well as physical, and that it requires the belief of a greater moral miracle, to disbelieve the alleged physical ones, than the physical ones themselves. By a moral miracle is meant, that the men who first embraced, and taught the Christian religion in its earliest ages, as the disciples and apostles of Christ, and their followers, if Christianity is founded upon imposture and deception, or upon delusion, must have acted in a manner totally different from what human beings have ever done before or since, and against all those motives, reasons and impulses which usually influence and control human conduct. They must have exposed themselves to terrible sufferings and sacrifices, and finally to the loss of their lives, for no possible earthly purpose, and with a view to no temporal benefit which it promised in this life, for it held out to them no prospect of any thing but the most remorseless persecution, and the most dreadful death. Their conduct therefore under these circumstances would have been a moral miracles, infinitely greater than the alleged physical miracles themselves, and yet such moral miracles must have taken place if the alleged physical ones never were performed.

W. S. A.

THE QUESTION.

The question, "What is wanting to render our religious services more interesting?" can admit of only one decisive answer; and that is, an earnest endeavor to make every thing pertaining to those services adapted to the urgent necessities of the soul. What was it that rendered Christ's teaching interesting when the enchanted multitude hung on his lips? It was because his instructions were such as the heart could receive and appreciate. What was it that rendered the preaching of Peter and Paul interesting when the former made such an impression on his hearers on the day of Pentecost, and the latter on a learned audience at Athens? It was because they spake to the understanding and conscience. They did not require such appendages as are often resorted to in these modern times to render religious services imposing—such as costly churches, scientific music, an elaborate liturgy, &c. The subject-matter of their discourses was sufficient to arrest attention. The question, What is needful to make religious services more interesting, did not probably occur to them. They entertained a deep conviction that the subjects themselves, on which they laid so great stress, were interesting, being addressed to man's religious nature, and such as his religious nature evidently craves.

Let the ministers of Christ take him and the apostles for their pattern. Let them preach Christ, and dwell on subjects which have the sanction of his authority, and which have an unfading interest to man as an immortal and accountable being. Let them impart unction to their prayers, and let every thought they utter at the throne of mercy breathe the spirit of Jesus. Such prayers only can excite a devotional sentiment, and carry the affections above.

The taste of a people may become vitiated in regard to religious worship, and nothing so tends to do this as the frequent introducing topics into the pulpit which relate to passing events, and have a greater bearing on their secular, than on their spiritual interests. Aiming to amuse an audience by the creations of the imagination—permitting sermons to take the rank of lyceum lectures—making the religion of nature a more favorite theme than that of Christ—making more frequent allusions to the power of material influences than those of the spirit, to draw mankind to God—giving unmistaken indications that works of science are more referred to for seasoning a discourse than divine revelation: This kind of preaching directly tends to give a people itching ears for novelty rather than for that which has life-giving power, and to render them averse to whatever is Christ-like and ennobling, and to unsettle the mind in regard to the great central and sanctifying truths of the Gospel.

It is serious preaching that produces seriousness, and which a people ought to actually prefer. They go to church to be made serious—not gloomy, and to be reminded of their spiritual interests. Such a motive will have more permanent strength to draw them there. Wit and satire, and the exposing the imperfections of other sects may afford attraction to some, but make the judicious grieve. Much is said about the preparation of the pew. It is the pulpit that must contribute to this preparation. If there be any sympathy between them the pulpit must produce it. The pew is rarely wanting in duty if the pulpit is faithful to its solemn trust.

Perhaps there is no preaching more effective than that of the Methodists; and the secret of its power lies in their following so closely the apostolic example. They dwell much on the love of God through Christ to a sinful world, ever urging with affectionate zeal the conditions of pardoning mercy. Their hymns have much of the same element. If it be said that the kind of preaching fitted for their congregations would not be suited to those of higher culture, it is to be replied that the saving truths of the gospel are seasonable to all classes. Christ came not to give one gospel to the cultivated and refined, and another for the ignorant and lowly. Yet, in dispensing it, "there may be diversity of gifts, but the same spirit, and differences of administration, but the same Lord." All of every condition and of every grade of culture are required to bow at his feet and accept the same method of salvation.

Let the preacher study to keep near to his Master, and let his aim be not so much to amuse as to save his hearers. Let him dwell much on subjects that have a permanent interest. Such are never out of date, nor ever tire. Let him put as much thought and life in the afternoon as in the morning service; this will do much to prevent the falling off of the congregation in the after-part of the day, a fashion so much in vogue in these degenerate times, and save him from the mortifying and chilling duty of speaking to echoing walls. From what is related of the marriage entertainment in Cana, it appears that it was sometimes the practice of the Jews to furnish the best wine in the early part of the feast and that of inferior quality as the festivities draw to a close. But Jesus on that occasion reversed the usage by interposing a miracle, and the guests were surprised to find that the best wine was reserved to the last. This may be a useful hint to those who minister in holy things. Let the afternoon service have a due portion of the good wine. Let there be no just occasion for a diminished interest in it. Old sermons frigidly delivered work out corresponding results. Let it not appear that the offerings at God's house are to be disposed of with as little trouble and concern as can be consistent with decency.

Let the preacher be duly impressed with the magnitude of his office—that he is Christ's ambassador—the *his* is emphatically a ministry of reconciliation. Let him be studious and prayerful in his work, and he need not be anxious to devise what can be done to make religious services interesting. He is by his devoted labors making them interesting. A people readily catch the spirit of their minister. Let him be faithful to scatter the good seed of the Word, and there will be honest hearts to receive it. Let him, in the preparation of every sermon, solemnly reflect, if it be in its purpose and tone of a tendency to guide and strengthen one in the divine life. Let him bear in mind that that sermon may be the last that some one in his audience will ever hear. Let him enquire at his own heart if it be such a sermon as can tend to plume the soul for its upward flight.

P. S.

PREACHING ON PEACE.

The Peace Society alone can do but a small part of what is needed in the work of peace. The whole community must be enlisted, and hence we have long been in the habit of requesting ministers of the gospel to preach one discourse or more every year on the subject, generally on or near Christmas. This Christian festival is near at hand; and, as it occurs this year on Sunday, and will thus afford a favorable opportunity for such a service, we hope they will not neglect to improve it by bringing before their people the great theme of universal Peace.

The demand for such services in this cause has seldom been more imperative than now. The events of the last year would seem to call aloud on the pulpit to speak trumpet-tongued on this subject. Is it not more than time for a direct, and effective application of the gospel to a custom fraught with evils so frightfully enormous as those lately witnessed in Northern Italy? If such startling exhibitions of the crimes and woes inseparable from war even among nations of the same Christian faith, in the very heart of Christendom, shall not wake the pulpit in earnest, what ever can?

Should any desire the help of our publications in this service, we shall be glad to furnish them; and every pastor who both preaches on the subject, and takes up a collection for the cause, will be entitled for the year to the Society's organ, *the Advocate of Peace.*

On behalf of the American Peace Society.
GEO. C. BECKWITH, Cor. Secretary.
Boston, Dec. 1859.

SUNDAY LAW IN OHIO.—An important decision concerning municipal Sunday ordinances has been given by the Supreme Court of Ohio. It is to the effect that any municipal ordinance prohibiting under a penalty the opening of shops, &c., on Sunday, without excepting cases of necessity and charity, and without exempting from its operations persons who conscientiously observe the seventh day of the week as the Sabbath, is inconsistent with the laws of the State, and therefore void.

Literary Intelligence.

PREACHERS AND PREACHING. By Rev. Nicholas Murray, D.D.

Most of these essays have appeared in the New York Observer, and were always read by us with pleasure, if we found no other gems to charm us in that very Orthodox sheet. They are mostly of a practical nature, and marked with a pithiness, point and caustic shrewdness which will entertain where the author's earnest theological zeal does not fascinate. He has been observing through his thirty years' ministry, "the causes of the success and of the failure of ministers, and the good and bad conduct of parishes toward them; and the results are here stated for the instruction of all concerned." We believe he is an Irish convert from Catholicism, and evinces the animation and ardor to be expected from his race and his change. Zealously would he stir up the whole clergy to its work so peculiarly important in our vast country, the point toward which so many streams of old world emigration are flowing. He writes in a large and genial spirit, with less sectarianism, even against his old Catholic friends, than we expected from our knowledge of his other works. Without much breadth of thought, he touches in a light and facile way on so many topics relating to clerical life, that the profession generally will doubtless find the skimming of the volume entertaining. Even old ministers will see themselves recognized as in the vineyard, and their special difficulties considered.

FRIENDS IN COUNCIL: A Series of Readings and Discourses thereon. A New Series, in Two Vols.

A thoughtful, elegant, charming work. The first series abounded in subtile and original ideas, but to the philosophical reflections that won the meditative in that, we have added in this series the sentiment and romance of a little love story interwoven among the graver essays and discussions. The subjects of the principal chapters are Worry; War; Criticism; Biography; Proverbs; the Arts of Self-Advancement; the Miseries of Human Life; Life not so Miserable, after all; Pleasantness; Lover's Quarrels; Government; Despotism; Tolerance. The work is reprinted from the English edition in two small, neat volumes. We cannot commend the new mode of marking the volumes. Instead of 1 and 2, we have on the backs immediately under the title * and * *. Overlooking or not understanding these little asterisks, we were in some danger for a moment of giving away one of the volumes as a duplicate. It would have been a loss to try a philosopher.

SELF EDUCATION. Translated from the French of M. LeBaron Degerando. By Elizabeth P. Peabody. Third edition, with Additions.

The first edition of this translation came out thirty years ago under the title, if we recollect aright, of Self Perfection, and though it gave rise to some trifling jokes about the science and art of self perfectioneering, it was a more correct title than the present. For only moral self culture is treated. Even the metaphysics of that is not handled. The work was meant to be a popular and somewhat declamatory treatise on the nature of our moral faculties, their employment, the fruits of self government, the harmony between the love of excellence and self-government, the culture of the moral powers as to inward discipline and the discipline of circumstances. The author was a kind of French Horace Mann, writing and laboring in every way, through all the political turmoils of Paris, on all branches of education. This work is adapted to the French taste rather than to ours, abounding in fanciful imagery, sentimental appeals and great variety and freedom of illustration, all of which the translator has somewhat toned down, not leaving much vivacity. It, however, contains lessons of wisdom from a loving heart and experienced judgment, that will well repay those who read for a better purpose than amusement. Surely the means and art of moral progress, though not so entertaining as a novel, should have interest for all who possess such a commodity as a soul.

POEMS. By Henry Harbaugh.

These are such fugitive fancies as we might expect from a sensitive, tasteful, imaginative High Churchman. He seems to have thrown them off easily with a rich command of rhyme, but less care to smooth and polish metre. They are pervaded by pathos and solemnity, but the thought is superficial. No less poetical for that, however!

BOOKS RECEIVED.

Gotthold's Emblems; or Invisible Things Understood by Things that are Made. By Christian Scriver, Minister of Magdeburg in 1671. Translated from the twenty-eighth German edition. By Rev. Robert Menzies, Hoddam, England. 12mo. pp. 316 Boston: Gould & Lincoln.

Friends in Council: A Series of Readings and Discourse thereon. A new series in two volumes, reprinted from the English edition. 2 vols. 16mo. pp. 280 and 242. Boston: James Munroe & Co.

Poems. By Henry Harbaugh. 12mo. pp. 285. Philadelphia: Lindsay & Blakiston.

Reminiscences of Rufus Choate, the Great American Advocate. By Edward G. Parker. 12mo. pp. 516. New York: Mason Brothers. Received in Boston by Crosby, Nichols & Co.

Self-Education; or the Means and Art of Moral Progress. Translated from the French of M. Le Baron Degerando by Elizabeth P. Peabody. Third edition, with additions. 12mo. pp. 468. Boston: T. O. H. P. Burnham, 143 Washington street.

Goethe's Correspondence with a Child. 12mo. pp. 498. Boston: Ticknor & Fields.

The Life and Correspondence of Thomas Arnold, D.D. Late Head Master of Rugby School, and Regius Professor of Modern History in the University of Oxford. By Arthur Penrhyn Stanley, M.A. In two volumes. 12mo pp. 350 each vol. Boston: Ticknor & Fields.

Preachers and Preaching. By Rev. N. Murray, D D. 12mo. pp. 303. New York: Harper & Brothers. For sale in Boston by Crosby, Nichols & Co.

Stories of Rainbow and Lucky. By Jacob Abbott. 16mo pp. 187. New York: Harper & Brothers. For sale in Boston by Crosby, Nichols & Co.

Helps for the Pulpit; or, Sketches and Skeletons of Sermons. By a Minister. Two volumes in one. First American from the fifth London edition. Boston: Gould & Lincoln.

Religious Intelligence.

TWENTY-FIFTH ANNIVERSARY OF THE CHURCH OF THE MESSIAH AT ST. LOUIS.

On Sunday, the 27th of November, 1859, the Church of the Messiah at St. Louis, held a religious service in commemoration of the twenty-fifth anniversary of its existence, consisting of devotional exercises and an historical discourse by the senior pastor, Rev. Dr. Eliot; and on Monday evening a social re-union, in the hall of the Mercantile Library Association, at which many invited guests were present, and addresses were made by some of the resident clergymen of the city, and members of the society.

The services of the church on the Sabbath were said to have been of a very interesting character, and the sermon full of historical reminiscences, of the small beginnings of this church, its growth, and its gradual rise to a position of great usefulness and influence. The devotional services were chiefly liturgical, in which the large congregation participated in audible responses. From the printed service we copy a few paragraphs.

EXHORTATION.

"May this house be unto us no other than the House of God, and the gate of Heaven!

My brethren: For twenty-five years we have continued to offer this prayer, and we trust that to many it has been fulfilled. For twenty-five years we have worshipped together as one family, passing through many trials, suffering under many bereavements, but happy in each other's love, and blessed by the Heavenly Father beyond our deserving. He hath made us to lie down in green pastures. He hath led us beside the still waters. He hath wiped the tears from our eyes, and hath heard us when we called on him. He hath blessed our "basket and store," and made our cup to run over. He hath strengthened the hands of the living, and to many of his beloved he hath given sleep. He hath not dealt so with any people. What shall we render to the Lord for all his benefits? How shall we thank him for all his goodness? He requireth nothing of thee, O man, but to do justly, to love mercy, and to walk humbly with thy God. Therefore, with our hearts full of gratitude, let us now supplicate his blessing, that we may learn to thank him, not only with our lips, but with our lives."

PRAYER.

"Almighty and most merciful God, who hast led this people like a flock, and by whose blessing we are this day made happy; we thank thee for the protection which has been thus far vouchsafed to us, and for the multitude of thy tender mercies. We thank thee for the continued prosperity of this Church, and for whatever good it may have done, and we pray that thou wilt make it to abound more and more to thy glory. Above all, we thank thee that thou hast caused thy light to shine upon us, in the face of our Lord Jesus Christ, and that, when we have been weary and heavy laden, He hath given us rest.

O God, we feel and acknowledge our dependence upon thee. Wilt thou strengthen our hands and encourage our hearts. Teach us and enable us to become true Christians. Make us faithful to each other, to our own souls, and to thee, through Jesus Christ, our Lord. Amen."

THE FESTIVAL.

The assembly on Monday evening in the Mercantile Library Hall, was very large, and the occasion one of great interest—a joyful and happy re-union of all the present members of the Church of the Messiah, with as many of the former members who have moved away to other places, as could attend, many coming from Alton and Peoria, Ill., and other places, and many invited guests in the city and from abroad, participating in the joy of the occasion. The number present could not have been less than fifteen hundred or two thousand people. Addresses were made by Messrs. Wayman Crow, (who was called to preside,) Partridge & Ranlett, and Rev. Dr. Nelson, of the Presbyterian church, Chancellor Hoyt, of Washington University, Rev. Dr. Eliot, and others; and the opening prayer was offered by Rev. Mr. Staples, the junior pastor of the church.

At the close of Dr. Eliot's address the following original hymn was sung.

TWENTY-FIFTH ANNIVERSARY SONG.

TUNE, "*Auld Lang Syne.*"

Dear Friends, with mingled smiles and tears,
We've come at Friendship's call;
THE FRIENDS OF FIVE AND TWENTY YEARS,
Brothers and Sisters all!
Each other by the hand to grasp,
Our hearts already one;
To thank our God for all the past,
"Take courage," and press on.

We'll number o'er that little band,
How few be left and how few!
Who met in this far-western land,
So great a work to do.
We'll talk of all the by-gone years;
All fears we now resign;
They reap with joy, who sowed with tears,
In days of auld lang syne.

We'll think of those who've passed away,
Our friends thro' trial and woe;
They "cannot come to us again,"
But soon "to them we'll go;"
Their memory is fresh and green,
We love them more and more;
By faith and love they yet are seen,—
Not dead, but gone before.

We welcome to this festive board,
All who around it stand;
Let Christian Friendship be "the word,"
With Brotherhood's right hand!
Who can the SAVIOR'S love forget?
Whose heart can here be cold?
We hope to meet in heaven yet,
"One shepherd and one fold."

From Pastors, People, Old and Young,
United prayers ascend;
"The cords of love, O God, make strong;"
"Let friendship never end!"
We'll stand together, firm and fast;
Our hearts forever one:
We thank our God for all the past,
Take courage, and press on!

After the hymn the assembly sat down to a bountiful collation, and at 11 o'clock were dismissed by a benediction from the senior pastor. All who were present seemed to enjoy the occasion richly, and it was most gratifying to see the respect and affection manifested toward the faithful pastor of twenty-five years, and the high appreciation of his character and labors.

J. G. F.

Alton, Ill., Nov. 30.

SUNDAY SCHOOL TEACHERS' INSTITUTE.—A new interest has been awakened in this association. The immediate co-operation of all the schools in Boston, Chelsea, Charlestown, Cambridge, Roxbury and Brookline has been invited and a large majority have already responded by electing a delegate who becomes an active director in the board of government by this appointment. The other officers are a president, vice-president and secretary who also acts as treasurer. At a meeting of the new government held the present week, working committees were formed who will doubtless be aided by the several superintendents in prosecuting their labors. The committee on Sunday School instruction, will have the care of Manuals and whatever pertains to instruction. The committee on libraries hope to recommend a list of books from time to time which are unquestionably adapted to the purpose, while the committee on Sunday School management will avail themselves in their visits to the several schools of such information as shall improve the government and elevate the character of the devotional exercises. A fourth committee will provide such exercises for the monthly meetings of the Institute as will render them more interesting and instructive; they will also take measures to continue the admirable series of public lectures which have been so well attended for the last two years. And as a commencement they would announce to those who are interested that Rev. Dr. Lothrop will commence a course of lectures on St. Paul's life and character in the rooms of the Christian Union, (which have been kindly granted for the purpose,) on Friday evening 16th inst., at 7 o'clock. This course will be followed by others, which will in due season be announced. Let them be a united support given to the Institute and good results will follow.

SAD DEGENERACY.

We find an abstract in the Manchester, (N.H.) American of a Thanksgiving sermon, preached by Rev. Mr. Fenn of the Franklin street church, in which he paints public morals, particularly in Manchester, as follows:—

"Finally. Our relations, as individuals, to local popular sentiment, ought to be considered. Our inhabitants are smart and cunning—but in a great degree unlearned, unrefined, immoral. Our centres of authority are neither many nor elevated, our State officers are the butt of the Union—our Religion yields to our Politics—our Ministers who lifted up their voice against our vices have either been silenced or have shaken off the dust of their feet as a witness against us—our newspapers, instead of leading, follow the popular sentiment, and couldn't be supported unless by advertisements—our private life is rotten—are not virtuous women insulted in our streets

are furnished with a sort of spur or gaff which l.is the ground and throws them forward whenever they attempt to scratch, so one man's pen seems to have been given him for a spur; he wrote letters, and the faster he wrote the faster he scratched himself out of town. No thanks to the society or the people that he went out. This man hung himself. Dram shops multiply, and church-members let stores for them."

If it is not generally known that there is excellent preaching in French every Sunday afternoon, in the Old South Chapel, Spring Lane, it should be. The Rev. Mr. Meil, the officiating clergyman, who is also the teacher of his native language at Harvard College, is distinguished for his fervency and eloquence, by all who have sufficient knowledge of the language to appreciate his efforts.

THEODORE PARKER. In a letter just received from Mr. Parker, he states that he has taken rooms in Rome for six months. In allusion to the fact that he shall be compelled to pay for his lodgings, at all events, he jocosely says that the pecuniary considerations are in favor of his living six months at least. He is in good spirits, and says his health is better than when he left Switzerland. He has made up his mind to give up preaching, by the advice of his medical attendants.

The Mayor of Pittsburg recently fined the carriage driver of Chief Justice Lowry for driving a carriage on Sunday, the Court having decided that the Christian Sabbath is part of the law of the land. Chief Justice Lowry paid the fine, so as to leave him free to decide on an appeal in a similar case. This case came up last Friday, and the judge gave a long opinion, reversing the Mayor's decision.

GENERAL SCOTT ON THE SABBATH.—The steamer in which Gen. Scott was a passenger, arrived at San Francisco on the Sabbath, and the public demonstrations of respect immediately followed. In his address the General deprecated the influence of such interruptions of the quiet and sanctity of that day—the time of his arrival not being under his own control.

"I am," he said, "a church-going man. I have not failed to go to church on a Sunday for forty years, whenever it was possible to attend. I am always sorry to stay away from Divine service."

Rev. Dr. Cox gives his idea of the "Broad Church" as follows: "The Broad Church! Yes. Make God's Church broad enough to take in Simon Magus, and Judas, and Satan! Out upon it! *It is all pious stultiloquy—and not so pious either.*"

Rev. S. B. Goodenow, of Rockville, Ct., preached to a union congregation in that place on Thanksgiving day, on the subject: Three strands to the rope—White—Black—Brown. Whether he succeeded in making black appear blacker, or white, whiter by contrast, or brown, browner, is not stated; but the subject certainly is a suggestive one.

DAMAGES RECOVERED BY THE CHAUNCY STREET CHURCH.—The suit which has long been pending between the Chauncy Street Church and the city of Boston, has been decided against the city in the Court of the last resort, and the church recovers damages to the amount of nearly twenty thousand dollars. Several years since, the city laid out Chauncy Place as a street, and took land belonging to the society of the Chauncy Street Church, refusing to pay any damages on the ground that by law the Society was not entitled to any.

It is said, also, and was so reported at the time, that the city refused to submit the matter to arbitration. The church brought a suit, which, on trial in the Superior Court, was decided in favor of the church. The city carried the case up to the Supreme Court, where it was argued by Chandler and Thomas for the church, and Healy and Smith for the city, and the decision in favor of the church has just been made as mentioned above.—*Journal.*

THE CHRISTIAN POETS.—At the Hollis Street Church Sunday evening, Rev. Dr. Gannett delivered the lecture of the course entitled "The Christian Poets," before the Young Men's Christian Union. "Mrs. Barbauld and other Female Writers" was the subject of the lecture. The lecturer commenced by remarking that in a critical survey of the literary claims of the writers of poetry in all ages, woman had never been entitled to a place ahead of or even equal to man. In religious writing she had approached nearer to an equal position, because of her natural religious character.

Woman sometimes approached a spiritual perfection never approached by man. He referred to the female writers mentioned in the Scriptures; Miriam, Deborah, Hannah. Their productions were not equal to those of David or Asaph; and out of the hundred and fifty productions of the Psalms, not one was claimed for a woman. The lecturer divided his subject so as to embrace sketches of Mrs. Ann Steele, Mrs. Barbauld, Helen Maria Williams, and Mrs. Hemans. With few exceptions, the writings of the first were like the poetry in weekly religious newspapers—safe to read and safe to forget. Mrs. Barbauld was a woman of more vigorous genius; the prominent characteristics of her writings were purity and good sense. Her prose works were most remarkable, and most likely to remain in the classic English literature. She was placed in the front rank if not at the head of writers for the young. The lecturer digressed to express his disappointment at the mass of our juvenile literature, and the want of large additions, at once detaining the interest, and educating a religious sentiment. Of Mrs. Williams there was little to say. Some of her hymns discovered poetic genius, but one who seldom spoke harshly said she was devoid of principle. The works of Mrs. Hemans were received in this country with great enthusiasm which had now become somewhat cooled. She disliked public notice, and had little ambition, apparently, while an earnest religious spirit pervaded her writings. Her writings evinced much study, for the purpose of discipline rather than acquisition. Of these four writers, the first believed in Christ's expiatory atonement; the second was a Unitarian, and the last was a member of the English church. The lecture closed with two hymns written by females, one our own country-woman, the other an English lady. The reading of the lecture occupied an hour and a quarter, and it was listened to with great interest.—*Journal.*

SECESSION.—One of the London journals states that from 60 to 70 ministers of the English Establishment, all distinguished for their evangelical opinions, and many of them popular preachers, held a meeting in that city not long since, to concert measures for a secession from that Establishment and the formation of a Free Episcopal Church.

TOTAL ABSTINENCE OF THE ENGLISH CLERGY.—An Association of the members of the clergy in England have published an address, in which they pledge themselves to a total abstinence from the use of intoxicating liquors as a beverage. The Rev. Dr. Close, Dean of Carlisle, heads the list, which does not, however, contain the names of any of the Episcopacy.

SACRED TRAGEDY. On Tuesday, the 1st, the Rev. Mr. Waddell, of Girvan, read from his own pulpit a poetical tragedy of which he is the author, entitled "King Saul," illustrating the power of madness, superstition and jealousy combined. It is a five act tragedy, adhering throughout to the narrative as it appears in Holy Writ, and containing on every page delineations of character and fine dramatic taste, which would not disgrace the pen of the greatest dramatists. [Ayrshire (England) Express.

QUESTIONABLE ANTICIPATIONS.—Among the resolutions introduced at the recent Western Virginia M. E. Conference, we find the following: Whereas, Brother Clawson has up to this time been disappointed in his expectations of anticipated fortune, and whereas his anticipations have been the means of producing financial difficulties, Resolved, therefore, That this Conference earnestly solicit the brother hereafter to incur no further debts on the expectations of said fortune, until developments shall be made sufficient to warrant an assurance that said fortune will absolutely be realized.

The New York Observer is the only paper in the free states that was in earnest to have John Brown and his associates hung, and on wholly Christian grounds.

The Boston Congregationalist favors a return to the old custom of choosing chaplains to both houses of Congress. The present arrangements lets in the Catholics. Several of the Protestant clergymen found their names left out last winter and those of Catholic priests substituted. This is accounted for by saying that Mr. Douglas is a special favorite of the Catholics, because his wife is a communicant of the church, and a particular friend of the arch-bishop of Baltimore, who is the pope's favorite in this country. Hence, Douglas is the Catholic candidate for the presidency. As he had exerted himself in favor of getting the Catholic priests in the chaplaincy lists, the administration, not to be out done in this line, added to the favor by giving them the places of the Protestant clergymen alluded to.

SENSATION SERMON.—What shall we say of a Welsh divine at Shrewsbury who, in preaching a funeral sermon for the late Rev. John Angell James, of Birmingham, took for his text the following fragments of scripture: "There was a man sent from God, whose name was *John*. . . . . And I saw the *Angel* fly in the midst of heaven," etc. . . . . "*James*, the servant of God," etc. The sermon is said to have been "excellent,"—*Oswestry Advertiser*

The Louisiana Baptist says that the Rev. J. R. Graves, editor of the Tennessee Baptist, preached in Mt. Lebanon, La., last week, to a large and *patient* audience for *three hours and a quarter!*

Mr. Howard Crosby, who was made a D. D. by Harvard college, has been licensed to preach by the Berkshire Congregational association.

A correspondent of the Independance Belge says: "There has been something said of the probability that the Pope will launch a bull of interdiction against the King of Piedmont. Some of his counsellors perhaps would not hesitate to adopt that extreme measure, because they do not see all the consequences that might follow. If the Holy See should issue an interdict, the general belief at Turin is that the King would accept the struggle, and decide on embracing another religion, advising the people to follow his example. In the present state of public excitement it is certain that part of the inhabitants of Piedmont and the other provinces would follow their Sovereign in that line of conduct. It is even asserted that Victor Emanuel has indirectly apprised the Pope of his intentions, throwing on him all the responsibility of what might occur.

General Intelligence.

A LETTER EXPLANATORY.—*To the editor of the Boston Journal:*—I have been informed that in your report of the great meeting in Tremont Temple, on Friday evening, I was represented as saying that, "what we have to do now is to carry out the work of John Brown." I did not say exactly that. I never said, for I never believed, that the action of John Brown in Virginia was right. Like the rest of the community, I think his course injudicious and wrong; though, like nearly the whole community, I think his character noble, his aims disinterested and pure, and his spirit eminently religious and humane. The work he attempted to do he failed in doing. But he succeeded in another work which he did not attempt. By his noble demeanor in prison and on the gallows he has touched a great multitude of hearts with respect for himself and interest in the ideas to which he is a martyr. This is the true work done by John Brown, and this work I think we *are* to carry out. Not by Forays into the Slave States, but by the peaceful influence of lives devoted to the cause of justice and freedom, we are to finish what he has begun.

Respectfully yours,
JAMES FREEMAN CLARKE.

A VERY PRETTY FORTUNE FOR FORTY DOLLARS. Notwithstanding the frequent exposures that are made of the swindling lottery schemes that are got up in some of the States, their unprincipled managers continue to send seductive circulars to individuals in States where lotteries are prohibited by law, and the sale of tickets in them is made a crime. One of these circulars is worded with uncommon ingenuity.

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Very sincerely, J. MARSHALL & Co.

It is reported that Mr. Everett is to continue writing for the New York Ledger after the completion of the Mount Vernon papers.

Washington Irving leaves a large fortune to be divided among his nephews and nieces. For the last eight or ten years he has probably received from his books alone an average annual income of 20,000.

THE REMAINS OF JOHN BROWN arrived at New York on Saturday evening, accompanied by Mrs. Brown and one of her sons. In order to avoid the crowd, the coffin was kept at the steamboat landing until two o'clock on Sunday morning, when it was quietly conveyed to an undertaker's office in the Bowery. During the afternoon the place of deposit became known, and a crowd gathered at once, strong efforts being made to obtain admittance to view the body. The police, however, dispersed the gathering. The lid of the coffin was removed, and several persons were admitted. The Times says:

"The features would have been instantly recognized as those of John Brown by any one who had seen his photograph. They were not in the least distorted, and wore a calm expression as of one asleep. The lids were closed naturally, and there was a slight bruise perceptible on the side of the right eye. The body was dressed in the clothes in which it was executed."

Jerome Bonaparte, of Baltimore, who recently returned home, refused the dignity of Senator, which Prince Jerome, his father, tendered in order to retain him in France. He preferred the simple title of citizen of the United States.

A growing subject of alarm in France is the frequent death within the last year of individuals bitten by a certain kind of fly. The death is certain and rapid, if the bite is not immediately incised and cauterized, either with the actual cautery, or with some active caustic substance. Death takes place most frequently in from four to twenty-four hours, and with much the same symptoms as from the bite of venomous snakes.

EXTEMPORE MICROSCOPE.—When it is desired to examine a small object, and a microscope is not at hand, an extempore one may be quickly made by filling two small, white glass bottles, such as homœopathic medicines are put up in will do, with water or other clear liquid. Cross these at right angles over one another, and look at the object through the cross, when it will be seen considerably magnified.—*Scientific Artisan.*

Rev. Geo. Trask, of Fitchburg, Mass., has issued a circular proposing to publish, in a pamphlet form, a monthly Journal to be called the Anti-Tobacco Journal. He wishes to issue the first number immediately, and will do it, provided his friends will contribute the means.

MARRIAGES.

In this city, 30th ult., by Rev. Dr. Huntington, of Cambridge, Mr. Charles H. Call to Miss Eliza P. Young.
In Roxbury, 29th ult., by Rev. F. S. Knapp, Benj. Clark, of Brookline, to Emily Beals.
In New Bedford, 28th ult., by Rev. Mr. Butler, Mr. Charles H. Rounds to Miss Olive J. Pierce, both of Warren, R.I.

DEATHS.

In this city, 5th inst., Wm. Keith, 79.
3d inst., Mrs. Mary George, widow of the late Daniel Parkman.
1st inst., Esther B., widow of the late Edmund Parsons, 68.
24th ult., Mrs. Julia Manning, 53.
In Cambridge, 30th ult., Edward Thomas Damon, of Wayland, 25.
In Jamaica Plain, 30th ult., Mr. Wm. Burrage, 51.
In Newburyport, 4th inst., Hon. Henry W. Kinsman, 81.

SPECIAL NOTICES.

THE BOSTON ASSOCIATION OF CONGREGATIONAL MINISTERS will meet at the house of Rev. Andrew Bigelow, in Hancock street, on Monday, December 12, at 4½ o'clock.

THE FRANKLIN EVANGELICAL ASSOCIATION will meet at the house of Rev. John Murray, in Northfield, on Monday, December 12, 1859, at 4 o'clock. J. F. MOORS, Scribe.

LIST OF PREACHERS.—As it is proposed to republish in the Register and the Journal, on the first of January, a corrected list of the names and address of gentlemen who are ready for the supply of pulpits, or as candidates for settlement, and as a complete and accurate list is desired, gentlemen wishing any modification of the list as before published, will please to indicate the same, *together with their address*, before the 20th of December, inst., to the Secretary of the A. U. Association, No. 245 Washington street, and to the publisher of the Christian Register, 22 School street.

☞ Should any of our many friends in Baltimore, not already subscribers to the Christian Register, feel inclined to take it, by leaving their names with our friend NATHANIEL F. WILLIAMS, we are assured he will promptly and with pleasure forward the same to our address.

CHILDREN'S MISSION.—The Executive Committee of the Children's Mission to the Children of the Destitute have yielded to a desire expressed to them, from friends who wish to aid the cause in that way, to hold a second Fair for its benefit. They have secured the Music Hall for that purpose on Wednesday, Thursday and Friday—first, second and third days of February next. The Fair to be conducted on the same principles as the one held so successfully on the 22d of February last, at Mercantile Hall; to wit, *to exclude sales of all articles in shares or by lottery, and every thing proposed to be decided by chance.*

Each Sunday School or other company of friends who may wish to unite for that purpose, is invited to occupy a table for itself, and to conduct the sales thereat.

The Committee give this early notice, that friends of the Mission may have opportunity to execute at their leisure, during the three months that intervene, such various devices of handiwork as their ingenuity, good taste and industry may suggest, of both ornamental and useful articles, for sale.

The increased expenses of the present year, particularly the furnishing and supporting of the Temporary Home for Destitute Boys, in Camden street, have drawn largely on the liberal amount realized from the Fair held in February last; and the Executive Committee are led to adopt this method to augment their funds,—a method in which all, both the young and their elder interested friends, may unite. They cordially invite all friends of this interesting charity to co-operate heartily in this enterprise, that the proposed Fair may be eminently successful.

Per order of the Executive Committee.
GEORGE MERRILL, Sec'y.
ALBERT FEARING, President.

BUSINESS NOTICES.

CARPETING.—Messrs. Lovejoy & Wood advertise their large and elegant stock of carpetings at very low prices, presenting a rare opportunity to make purchases. Their rooms are at 6 and 10 Summer street.

FRENCH TUITION—7TH YEAR.—C. LADREYT has removed to No. 7 Suffolk Place, and continues to give instruction to a limited number of persons wishing to learn French so as to be able to use it with ease and accuracy for all purposes, and to understand it perfectly well when spoken or read by the natives of France. 47—

THE ALBANY REGISTER speaks thus of scorbutic diseases and of Dr. Ayer's remedy. See advertisement: Scorbutic diseases are the parent stock from which arises a large proportion of the fatal maladies that afflict mankind. They are, as it were as pecies of potato rot in the human constitution, which undermines and corrupts all the sources of its vitality and hastens its decay. They are the germ from which springs consumption, rheumatism, heart disease, liver complaints and eruptive diseases, which will be recognized as among those most fatal and destructive to the races of men. So dreadful are its consequences to human life, that it is hardly possible to over-estimate the importance of an actual, reliable remedy, that can sweep out this scrofulous contamination. We know then we shall proclaim welcome news to our readers, of one from uch a quarter as will leave little doubt on its efficacy—and non more welcome when we tell them that it surely does accomplish the end desired. We mean Ayer's Sarsaparilla, and it is certainly worthy the attention of those who are afflicted with Scrofula or Scrofulous complaints.

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48—1y

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The undersigned having, at a meeting held in Tremont Temple, on the 19th inst., been appointed a Committee to take charge of such funds as may be tendered for the benefit of JOHN BROWN'S FAMILY, are ready to receive donations for that object, to which they shall be faithfully applied. Contributions may be sent to the Treasurer, or to either of the undersigned in Boston.
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THE ECLECTIC MAGAZINE
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1. The EMPRESS EUGENIE and the EIGHT LADIES OF HER COURT. Nine beautiful Portraits of nine beautiful Ladies.
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The December number is published this week. Five Portraits of eminent men grace and adorn the number.
1. A fine portrait of the late much-lamented Rev. JAMES W. ALEXANDER, D.D., which his many friends will be glad to see and preserve.
2. Portraits of LUTHER, MELANCTHON, POMERANUS and CRUCIGER. The number is rich also in its literary contents and treasures. All lovers of choice reading and beautiful art-portraits and engravings are invited to send their orders for the coming year. Each new subscriber to the work, or any person who sends a new name with the pay in advance, will be entitled to a choice of either of two beautiful premium prints worth $2.50 each. No intelligent family, no young lady or young gentleman, should be without the gems of art and the treasures of literature to be found in THE ECLECTIC.
FROM THE HON. EDWARD EVERETT.
BOSTON, Sept. 29, 1859.
I concur in the highly-favorable opinions of the Eclectic Magazine which have been expressed by many eminent persons and in several leading journals. I have read it for three years, and find its contents judiciously selected, so as to present a great variety of instructive and interesting matter, and afford a fair specimen of the current literature of the day.
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The Eclectic is issued on the first of every month. Each number contains one hundred and forty-four large octavo pages, on fine paper, neatly stitched in green covers, with one or more beautiful Portraits by Sartain. The twelve numbers comprise three volumes of six hundred pages each, with titles, indexes and embellishments. Price Five Dollars. The postage is only three cents a number, pre-paid at the office of delivery.
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The three hundred and tenth edition, making a sale of
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Poetry.

ON —— ——.

BY RICHARD MONCTON MILNES.

Gently supported on the ready aid
Of loving hands, whose little work of toil
Her grateful prodigality repaid
With all the benediction of her smile,
She turned her failing feet
To the soft-pillowed seat,
Dispensing kindly greetings all the while.

Before the tranquil beauty of her face
I bowed in spirit, thinking that she were
A suffering Angel, whom the special grace
Of God interested to our pious care,
That we might learn from her
The art to minister
To heavenly beings in seraphic air.

There seemed to lie a weight upon her brain
That ever pressed her blue-veined eyelids down,
But could not dim her lustrous eyes with pain,
Nor seam her forehead with the faintest frown:
She was as she were proud,
So young, to be allowed
To follow Him who wore the thorny crown.

Nor was she sad, but over every mood
To which her lightly-pliant mind gave birth,
Gracefully changing, did a spirit brood
Of quiet gayety and serenest mirth;
And thus her voice did flow
So beautifully low,
A stream whose music was no thing of earth.

Now long that instrument has ceased to sound,
Now long that gracious form in earth has lain
Tended by nature only, and unwound
Are all those mingled threads of love and pain;
So let me weep, and bend
My head and wait the end,
Knowing that God creates not thus in vain.

For the Young.

THE WAY TO BE HAPPY.

BY CATHARINE M. TROWBRIDGE.

The parents of George Day resided in New York. George had an aunt, who lived in a very pleasant home in the country.

When he was nine years old, his aunt invited him to spend the summer months with her. George's parents were grateful for the invitation; for they knew that it would greatly benefit their little boy to enjoy the fresh country air, and country sports and pastimes, for a few weeks; and they were not afraid to trust him with aunt Lucy. As for George, he was perfectly delighted. It was, of all things, just what he desired.

His parents put him under the charge of a friend who was to pass through the place, and it was almost night when George reached the residence of his aunt. He had only time that night to make a hurried visit to the cows, the sheep, and the hens, just by way of getting an introduction to them.

In consequence of the excitement and fatigue of the previous day, George slept late the next morning; and the family had finished their breakfast long before he presented himself.

While eating his breakfast, he determined that his first visit should be to the hens. When, however, he made his appearance in the yard appropriated to them, they scattered in all directions, manifesting a decided disinclination to making his acquaintance. George thought it quite beneath his dignity to be disturbed by the opinion which the hen family might form of him; still, he could not help feeling just a little vexed at this cool reception. Finding that neither hens nor chickens were disposed to contribute to his enjoyment, his stay was much shorter than he had intended.

He next went in pursuit of William, his aunt Lucy's hired man. He found him in the vegetable garden, preparing the ground for planting potatoes and other vegetables. William seemed more inclined to make his acquaintance than were the hens and chickens; and George thought that he had now found someone able and willing to contribute largely to his enjoyment.

But he was a little too fast. It was, "William, will you do this? and will you do that?" —until William, who at first complied cheerfully with every request, said to himself, "This boy is growing very troublesome. It will never do to indulge him in this way. If I do, I shall be teased from morning till night. I may as well say No, first as last."

After William had arrived at this conclusion, George soon found that he could get no more out of him. Whatever the request might be, whether reasonable or unreasonable, it was sure to meet with the invariable reply, "No, I can't do it. I am too busy."

George was soon glad to leave William, and go into the house to his aunt. He thought that she was so kind and good, that he should succeed better with her. Aunt Lucy *was* very kind; and cheerfully granted his numerous requests, until these demands upon her time and attention began to interfere with other duties, and then she too was often obliged to say, No.

He next went into the kitchen, to see what he could get out of Ann, the hired girl; but he found her quite as busy, and far less kind and obliging than his aunt.

Before night, George was altogether out of tune, and even indulged in one hearty crying-spell. Ann said he was homesick; but his aunt, who had watched the course of things, knew better than Ann, or even than George himself, what the trouble was. After tea, she called him into the parlor to sit with her, and talked with him in her own pleasant way, until George quite forgot all his troubles, and concluded that, after all, it was very pleasant to stay with aunt Lucy.

At last, after his good humor was quite restored, his aunt inquired how he had enjoyed the day. This question caused a partial return of the clouds which had been quite dispersed.

"Pretty well," said George, hesitatingly.

"Now, be frank with me, my dear," said his aunt. "You have enjoyed yourself a part of the time; but the most of the day has not passed very pleasantly and smoothly. Is it not so?"

"I have not been as happy all day as I am now, while talking with you," said George.

"But you know, my dear, that I can sit and talk with you only a very small part of the day; yet I wish very much that you should enjoy yourself, and be happy all the time, while you stay with me. Now, if I could put you in the way to do this, should you not be glad?"

"Yes, aunty, I am sure I should."

"Well, in the first place, I am going to tell you a little secret. You have not hit upon the right way to be happy, while you remain here. There is a way, but you have missed it to-day, and taken the wrong track. I once read a sentence which contained a great deal of truth, though it was very short. It was this: 'The more you *claim*, the less you receive.' Now, the trouble with you to-day has been, that you have *claimed* too much. In the first place, you claimed so much from William, that you lost all. You demanded so large a share of his time and attention, that he soon began to act upon the defensive, and at last, to get rid of you, refused to do *any thing* for you. In thinking so much of yourself, and so little of others, you forgot that William had much to do besides waiting upon you. Then you came to me, and made so many requests, that I too was obliged to refuse many of them.

Now, the only true way to be happy anywhere is, to forget ourselves, and try to make others happy. Just try this plan to-morrow, and see if you do not find it so. Are you willing to try it, George?"

"I am quite willing, aunty; but I don't see what I can do to make any one happy."

"You can do a great deal more in that line than you imagine," said his aunt. "If you will try, you can make aunt Lucy, and William and Ann, and even the hens and chickens happy."

George laughed heartily, exclaiming—"What a funny idea, aunty! I should like to know how I can make the hens happy."

"Feed them to-morrow morning George, and see if they will not be very happy in their way."

"So I can," said George, clapping his hands with delight; "I never thought of that. If I feed them, they will not run away from me, as the did this morning, will they?"

"You can try it and see," said his aunt, smiling.

"What can I do to make you happy, aunt Lucy?"

"It would spoil all to tell you, my dear. You must try to find out for yourself."

"What can I do to please William? I will try to find out, to-morrow. At all events, I will not ask him to do a single thing for me all day."

George awoke early the next morning eager to try what his aunt Lucy had termed, his second day's experiment. After breakfast he followed William out to the wood-pile.

"What are you going to do, William?"

"I am going to carry in some wood for Ann, who has a large ironing to do this morning," William quickly and kindly answered.

"I can carry it in as well as you. May I?" said George, earnestly; for he really wished to find some way of making himself useful.

"You may, if you wish," said William. "You must put it in the wood-box by the side of the stove. If you are disposed to do it, I will go to work in the garden."

George carried in armful after armful, until he had quite filled up the box; for he wished to be sure that he had brought in as much as William would. He then went to his aunt and asked her if he might feed the hens, and make them happy.

"Yes, my dear, you may feed the chickens, first. You may go to Ann, and ask her to stir up some meal and water for them; and when you have fed them, Sarah will tell you where to find some corn for the hens."

When George approached the chickens with the meal which Ann had prepared for them, they all ran into the coop, and, though he called them, they would not come out. He then took a large spoonful of the meal and put it down before the coop. This substantial token of good will produced at once the desired effect. The chickens all forsook the coop, and gathered around the meal. George watched them with much satisfaction; and it was some time before he recollected that he was going to feed the hens, too. When he thought of them he looked around to see where they were. They were scattered about in different parts of the yard. Some of them had approached quite near, and George found that they looked as if they, also, would like some breakfast. He went to Sarah, who showed him where he could find the corn; and they soon returned with it to the yard. To his great delight the whole hen family quickly gathered around them.

"Ah," he said, "so you all think I am very clever this morning! You will condescend to take a little notice of a fellow if he will come to you with both hands full of corn."

When the hens had dispatched their breakfast, George left them and went to the garden where William was. He found him planting potatoes, and stood and watched him for some time. At length he asked.

"Why can't I drop those potatoes into the holes after you have dug them? I should think it would help you."

"It would help me," said William. "I should get along faster, of course; and, if you are willing to do it, I shall be glad to have you."

George assisted William until he had done planting potatoes for that time, and, during the day, he found many opportunities of being useful to him. Before night he and William were on the best of terms. The latter seemed quite to forget the opinion he had formed of George the day before, and also his resolution not to do anything for him. He offered to lay out a bed in the garden, and to show him how to sow some flower-seeds in it. George also tried to make himself useful, and to avoid giving trouble when he was in the house with his aunt; and the consequence was, that he was very happy all the day.

At night his aunt asked him how he liked the plan he had been trying that day.

"Oh, very much, aunty," George readily answered; for he had thought much about it himself. "It is a great deal better than to think of myself all the time, and try to get all I can out of others. I mean to feel every day as if I had come here on purpose to see how happy I can make you all."

George sometimes forgot his excellent resolution, but, on the whole, he adhered to it so faithfully, that the months spent with aunt Lucy were a happy season; and the lesson taught him by the first two days of his visit, was never forgotten.—*N. J. Messenger.*

Miscellany.

ANOTHER MEAN MAN.

In a late number of *The Independent* we took occasion to advise our readers that a certain mean man was abroad. We gave his leading characteristics, so that he could be identified Since then we have heard of another of the same sort. Look out for him. If you meet him, give him a wide berth. The intimate friends he has left thus describe him:

He is a man who believes *his patronage* is worth more to any cause than his money.

He never gives a dollar to any object without leaving the impression that you are under everlasting obligations to *him particularly*.

He believes that when *he* dies the sun and moon will stand still, and all the world will go into mourning.

He indulges himself in the good things of this life, and declines to favor his family with similar blessings.

He is "always on the off side," and would make you believe if he could that the *minority* should always govern.

He will stop a newspaper, "short metre," if it expresses any sentiments except his own.

As a business man he was once known to recommend to his neighbor as worthy of credit a man in doubtful or failing circumstances, in order to secure a debt *due* himself. (For that he ought to have gone to —— Sing Sing.)

He believes every story that is told of others to their injury, and never fails to give it currency—*right straight off*.

He always has faith as far as he can *see*—beyond that he won't pin his belief on the sleeves of anybody—not he.

He don't always keep his promises in money matters—thinking that the cash in his hand will enable him to "make a turn" by which a "clear gain" of a few dollars can be made for —himself.

He once let his note go to protest because the "rate of exchange" on New York was "more than he could stand." He can try that some day—*considerably*.

He once allowed, we find on examination, his subscription to *The Independent* to run on for several months, and then very politely requested us to take his "two dollars in full," and "say nothing" about the extra fifty cents, as he was one of our "oldest subscribers." We have made a mark against his name to "watch him" in future. Served him right.

He is a very peculiar man indeed. Put your finger on him, at any time, and—he ain't there. He "never remembers." His bond is far better, *ultimately*, than his word. He needs looking after constantly. His friends are discouraged about him, and say he is a "hard case." Our advice is—hold on to him. There is always hope as long as there is life.

P. S.—We have information from a *reliable* source that the fellow we refer to has been in the habit, for several years, of "stealing his preaching," very much to the mortification of all his friends. They were greatly elated, however, some little time since, by the announcement from him that he had made up his mind to "settle down" and take a pew. He did so, and—would you believe it?—not a cent by the hardest squeezing can be got out of him. That caps the climax.

LETTER FROM DR. LIVINGSTONE.

The following highly interesting letter from this celebrated African traveller, contains a most minute description of the large lake discovered by him in his recent explorations. It was received by Sir George Grey on the morning of his departure from the Cape for England:

RIVER SHIRE, June 1, 1859.

My Dear Sir George:—We have lately discovered a very fine lake by getting up this river in the steam launch about 100 miles, and then marching some fifty more on foot. It is called Shirwa, and Lake Ngami is a mere pond in comparison. It is, moreover, particularly interesting from the fact reported by the natives on its shores, that it is separated by a strip of land only five or six miles in width, from Nyanja, or lake N'yinyes—the stars—which Burton has gone to explore. We could hear nothing of his party at Shirwa, and having got no European news since you kindly sent some copies of The Times last year, we are quite in the dark as to whether he has succeeded or not. Lake Shirwa has no outlet, and its waters are bitter, but drinkable. It abounds in fishes, leeches, alligators, and hippopotami. We discovered, also, by examining partially a branch of the Shire, called Ruo, that one portion of the Shirwa is not more than thirty miles distant from a point that may easily be reached by this launch, which by newspaper measurement, draws thirteen inches, and actually thirty-one inches. Lake Shirwa is very grand. It is surrounded on all sides by lofty green mountains. Dzomba—or as the people nearest it say, Zomba—is over 6,000 feet high, of the same shape as the Table Mountain, but inhabited on the top; others are equally high, but inaccessible. It is a high land region, the lake itself being about 2,000 feet above the sea. It is 20 or 30 miles wide, and 50 or 60 long. On going some way up a hill, we saw in the far distance two mountain tops, rising like little islands on a watery horizon. An inhabited mountain island stands near where we first came to it. From the size of the waves it is supposed to be deep. Mr. Maclear will show you the map.

Dr. Kirk and I, with 15 Makololo, formed the land party. The country is well peopled, and very much like Loando. In the middle of the country many streams rise out of bogs; the vegetation is nearly identical, also. Never saw so much cotton grown as among the Mangango of the Shire and Shirwa valleys—all spin and weave it. These are the latitudes which I have always pointed out as the sugar and cotton lands. They are pre-eminently so; but such is the disinterestedness of some people, that labor is exported to Bourbon instead of being employed here. The only trade the people have is that of Slaves; and the only symptoms of impudence we met were from a party of Bajana slave-traders; but they changed their deportment instantly on hearing that we were English, and not Portuguese. There are no Maravi at or near Shirwa—they are all west of the Shire—so that this lake can scarcely be called Lake Maravi. The Portuguese know nothing of it; but the minister who claimed (blue book of 1857) the honor of first traversing the African continent for two black men with Portuguese names, must explain why they did not cross Shirwa. It lies some 40 or 50 miles on each side of the latitude of Mozambique.

They came to Tete only, and lacked at least 400 miles of Mozambique. We go back to Shirwa in July, and may make a push for N'yinyes.

DAVID LIVINGSTONE.

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This well-known and favorite Wash effectually cleanses the Hair, imparts to it a beautifully lustrous and lively surface, renders it soft and silky, and promotes a luxuriant growth. And if the hair has been rendered harsh and dull, or offensive by the use of washes containing alcohol, castor oil, and the like, it will be cleansed and restored to its natural pliancy and brilliancy by a few applications of the Eau Lustrale.

PREPARED BY
SMITH & MELVIN, Apothecaries,
325 Washington St., under Amory Hall, Boston.
15—tf

THE
UNIVERSAL COUGH REMEDY,
FOR ALL KINDS OF
LUNG AND THROAT DIFFICULTIES, CHRONIC AND COMMON COUGHS, WHOOPING COUGH, BRONCHITIS, LOSS OF VOICE, STOMACH DEBILITY CAUSED BY COUGHS, AND HEART COMPLAINT.
Large Bottles 50 cents. Small Bottles 25 cents.
AND THE JUSTLY CELEBRATED
TOLU ANODYNE,
FOR NEURALGIA, NERVOUS HEAD ACHE, EAR ACHE, TOOTH ACHE, GOUT, RHEUMATISM, ST. VITUS' DANCE, LOSS OF SLEEP, AND MINOR NERVOUS COMPLAINTS.
Price 50 Cents per Bottle.

These preparations being made by strict Pharmaceutical laws, sustained by testimonials perfectly reliable and within the reach of all, are now, after eight years use in private circles, and having performed remarkable cures, offered to the public with that confidence in their curative powers that should warrant all in making trial of them.

Circulars, testimonials, and every evidence to strengthen confidence, can be found with all dealers, to which we ask particular attention, and on which we rely for approbation.

J. W. HUNNEWELL & CO.,
5, 6, 7 & 9 Commercial Wharf,
Sole Agents for Boston.

GEORGE HUNNEWELL,
145 Water street,
Sole Agent for New York.

Under the special supervision of
JOHN L. HUNNEWELL,
Chemist and Pharmaceutist.

M. S. Burr & Co., Tremont street; G. C. Goodwin & Co., Marshall street; C. C. Carney, S. N. & W. A. Brewers, Weeks & Potter, Washington street; Carter, Colcord & Preston, and Wilson, Fairbank & Co., Hanover street; Special Agents for Boston.
For sale by all respectable Druggists and Dealers.
ow—1y

BAKER'S PREMIUM CHOCOLATE.

W. BAKER & CO.'S
AMERICAN, FRENCH, HOMŒOPATHIC AND VANILLA PREMIUM CHOCOLATE, PREPARED COCOA, BROMA, COCOA PASTE, COCOA STICKS, SOLUBLE, HOMŒOPATHIC AND DIETETIC COCOA, COCOA SHELLS AND CRACKED COCOA,

Celebrated as nutritive, salutary and delicious beverages, for more than three-fourths of a century, are manufactured, from Cocoa of the purest quality, and warranted superior to any other Cocoa Preparations made in the United States. As nourishment for children, invalids, and persons in health, and as substitutes for tea and coffee in nervous and dyspeptic cases, they are invaluable, and are recommended by the most eminent physicians.

For sale by Grocers generally, and at our office, 26 South Market street, Boston.

WALTER BAKER & CO.,
—41 DORCHESTER MASS.

FALL AND WINTER CLOTHING,
1859.

Comprising the greatest variety of Choice Materials and Fashionable styles, expressly and faithfully manufactured for the New England trade.

We assure our customers and dealers generally, that an examination of our Stock will convince them that there is no exaggeration in saying that we have the best assortment of MEN'S and BOYS' CLOTHING in the market, at

Wholesale and Retail.

Having purchased our materials at the lowest rates at the late TRADE SALES we are enabled to offer our CLOTHING at prices that will supercede all competition.

☞ Orders for CUSTOM CLOTHING promptly executed, and entire satisfaction warranted.

G. W. SIMMONS, PIPER & CO.,
OAK HALL,
32 & 34 North Street, Boston, Mass.
39—

CARNES & CHOATE,
BOY'S CLOTHING,
AT WHOLESALE AND RETAIL,
Nos. 7 & 9 Milk Street,
OPPOSITE OLD SOUTH CHURCH, BOSTON.
37—3m

EYRE AND SPOTTISWOODE
Importers and Publishers of the
Standard & Authorized London Edition
—OF—
BIBLES,
TESTAMENTS, PRAYER BOOKS, ETC.
(Prayer books for Episcopal Churches in the U. S.)
Always on hand a large stock of the usual cheap style. Also a lot of beautiful Reference Bibles, with Colored Maps, Index, &c., suitable for clergymen, teachers, students, and others, in a variety of binding.

N. B.—Bibles, etc., imported to order, in any style of binding; also, a large and varied stock constantly on hand—some very costly, suitable for presentation, &c., &c.
Wholesale buyers, for cash, will receive liberal discounts, according to amount of purchases.
Our editions can be had of any respectable Bookseller Boston.

No. 122 Nassau Street, New York,
22—1y and 149 Fleet Street, London.

Boot and Shoe Warehouse.
HENRY L. DAGGETT,
WHOLESALE DEALER IN
BOOTS, SHOES AND LEATHER
AND IMPORTERS OF
French Skins, Lastings and Galloons.
AGENT OF THE
NEW BRUNSWICK RUBBER CO.,
BOOTS AND SHOES
AGENT OF THE
CONGRESS RUBBER COMPANY
Elastic Webbing for Gaiter Boots.

Dealers and Manufacturers will find at this warehouse a complete assortment of goods in the line, which have been recently purchased, mostly for cash, and will be sold at the lowest market price for cash or short approved paper.
Consignments from Manufacturers solicited, and advances made.
No. 101 & 103 Pearl street, Boston
—tf

FIRE INSURANCE OFFICES.

DOBSON & JORDAN,
Agents for the following well established Companies, have
Removed from No. 55 to 46 State St.,
and are authorized to issue Policies for the following Companies, on MANUFACTORIES, STORES and STOCKS IN TRADE, BUILDINGS, VESSELS and CARGOES IN PORT, and MERCHANDISE GENERALLY.
Dwellings and Furniture taken for a term of years.

HOME INSURANCE COMPANY.
CASH CAPITAL AND SURPLUS, OVER
$1,300,000.

METROPOLITAN FIRE INSURANCE CO
CASH CAPITAL AND SURPLUS OVER
$375,000.

NORTH AMERICAN FIRE INS. CO.
OF NEW YORK CITY.
CASH CAPITAL AND SURPLUS OVER
$300 000.

MANHATTAN FIRE INSURANCE CO
CASH CAPITAL AND SURPLUS
$400,000.

MERCHANTS' INSURANCE COMPANY.
OF HARTFORD, CONN.
CASH CAPITAL AND SURPLUS OVER
$230,000.

LAMAR FIRE INSURANCE COMPANY.
CASH CAPITAL AND SURPLUS OVER
$350,000.

FULTON FIRE INSURANCE COMPANY
CASH CAPITAL AND SURPLUS OVER
$240,000.

IRVING FIRE INSURANCE COMPANY.
CASH CAPITAL AND SURPLUS OVER
$240,000.

HUMBOLDT FIRE INSURANCE CO.
CASH CAPITAL AND SURPLUS OVER
$230.000.

Boston Office 46 State Street.
21—

MUTUAL BENEFIT OFFICE.

REASONS WHY PREFERENCE
SHOULD BE GIVEN TO
The Mutual Benefit Life Insurance Co.,
BY PERSONS INTENDING TO INSURE.

It offers security and advantages unsurpassed by any institution in this country.
It possesses more assets, as compared with its liabilities, than any other Company doing business in the U.S.

Invested on interest	$3,001,920 91
Dividends paid to January 1, 1859	1,161,927 26
Claims by death " "	1,946,499 85
Cash Receipts for 1858	759,853 36

Its business is confined exclusively to the Insurance of Lives.
It is economical in the management of its business.
It is prompt in the payment of losses.
It accommodates the insured by allowing them to pay Premiums over $50 per annum, *one half in cash, and one half in a note* bearing interest at 6 per cent. per annum.
Dividends are declared annually to all who have paid two Life premiums.
The Dividends are paid to aid the insured in settling future premiums. Those who pay their premiums in cash, receive the dividends in cash, and those who give notes, by a credit on the notes.
The affairs of Company are periodically subjected to the strictest scrutiny, and the dividends declared are based upon the most accurate mathematical calculations.
Explanatory Pamphlets and Reports gratis at
Boston Office 46 State Street.
DOBSON & JORDAN,
AGENTS.

State Mutual Life Assurance Co.,
OF WORCESTER, MASS.
INCORPORATED IN 1844.
Capital and Accumulation, $250,000.

HON. ISAAC DAVIS, *President.*
HON. EMORY WASHBURN, Vice President.
C. HARRIS, Esq., Secretary.
WM. DICKINSON, Esq., Treasurer.

This very successful Company, having accumulated a large surplus cash capital, are issuing Policies at reduced rates of premium. Clergymen, students, and all others desirous of effecting insurance on their lives, are invited to examine the system adopted by this company, before procuring policies in others, which may be valueless when such policies become claims. Policies issued, with permits to reside in Kansas, California, and Foreign Countries, including several of the missionary stations—in healthy localities. Pamphlets, containing all necessary information, tables of rates, last annual report &c., may be obtained on application, by mail or otherwise, to the Agents of the Company, in most of the principal towns in New England—to the Secretary at Worcester, or at the Boston Office, No. 29 State street.

JAMES D. KENT, Agent.
6—tf

CARPETING!
"ALL THE YEAR ROUND."
JOHN H. PRAY, SON & CO.,
Importers and Dealers in
CARPETS,
285 Washington Street, (near Winter street,)
Receive by steamers and packets from England, the latest and best styles and qualities of CARPETING, comprising
WILTONS, VELVETS, Best Quality BRUSSELS, TAPESTRIES, THREE PLYS, KIDDERMINSTER, &c., &c.
PAINTED FLOOR CLOTHS, all widths and qualities, RUGS, MATS, BOCKINGS, CANTON and COIR MATTINGS, &c.
ALSO
AMERICAN CARPETING,
Which will be offered at the lowest prices, for cash or approved credit.
38—1y

RUSSIA ROBES,
SPLENDID PATTERNS
—FOR—
Study or Dressing Gowns,
JUST RECEIVED PER SHIP SEBASTERCOOK.
GEORGE N. NICHOLS,
96 Washington street, Boston.

☞ This is the Establishment so celebrated for getting up this convenient garment, and the one to which was awarded the Medal at the last Exhibition of the Mechanics' Fair in this city.
42—

BARRETT'S
DYE HOUSE,
Office, 140 Washington Street,
OPPOSITE SCHO STREET,
BOSTON.

The Proprietors of this ancient establishment, which is furnished with all the modern appliances and French improvements in Dyeing and Cleansing, would remind their customers that articles left early in the season will insure a prompt return.
Gents garments dyed or cleansed whole; Ladies silk, and other dresses, when to be dyed, should be ripped; if to be cleansed only, may be sent whole; silk dresses and other silks, of large thread and coarse fabric, watered handsomely; crape, merino, and other shawls, dyed or cleansed, nearly equal to new; carpets, table and piano covers, blankets, bed spreads, &c. &c., cleansed; curtains of all kinds cleansed or dyed; also kid gloves cleansed; parasols and sun shades set to be taken from the frames.
42—8w

JONAS WHITCOMB'S
REMEDY FOR
ASTHMA.

Prepared from a German recipe, obtained by the late Jonas Whitcomb in Europe. It is well known to have alleviated this disorder in his case, when all other appliances of medical skill had been abandoned by him in despair. In no case of purely Asthmatic character, has it failed to give immediate relief, and it has effected many permanent cures. Within the past two years this remedy has been used in thousands of cases, with astonishing and uniform success. It contains no poisonous or injurious properties whatever; an infant may take it with perfect safety.
Jonas Whitcomb's Remedy is prepared only by JOSEPH BURNETT & CO., 27 Central street, Boston, and sold by all Druggists. One Dollar per Bottle.
2—

OLD NUMBERS WANTED.

Twenty-five cents a number will be paid for the following Nos. of the Christian Examiner: Nos. 7, 9, 10, 12, 23, 69, 111, 117, 119, 120.
The numbers may be sent by mail or otherwise.
CROSBY, NICHOLS & CO.,
43— 117 Washington street

LOVEJOY & WOOD,
HAVE IN STORE
A full and Complete Assortment of
ENGLISH CARPETS,
6 & 10 Summer Street.
31—6m

BOYS' AND YOUTHS' CLOTHING.

☞ It has been a well known FACT for the past seventeen years, that the place to buy BOYS' and YOUTHS' CLOTHING is at No. 4 Brattle St., and the assortment for the Spring of 1859 will prove the truth of the assertion that no establishment in this country excels, if equals it, for variety and general adaptation to the wants of the public.
J. WALTER READ,
16 PROPRIETOR.

THOMAS A. CAREW,
MONUMENTAL MARBLE WORKS,
CORNER OF
MOUNT AUBURN ST. & BRATTLE SQUARE,
CAMBRIDGE.

Mr. CAREW has taken the above place, and will carry on the business in all branches of Monumental Art.
Original designs for Monumental Work, Public and Private Testimonials, Statues, Busts, Medallions, Cameos, &c., in Foreign or Domestic Marble, Stone, Granite, Bronze, &c., carefully executed, and sent to any part of the United States.
Mr. C would respectfully refer to—
Samuel Frothingham, Esq., Boston.
J. Huntington Wolcott, Esq., "
Rev. S. K. Lothrop, D.D., "
Henry G. Clark, M.D., "
Samuel Downer, Esq., Dorchester.
Barnabas Davis, Esq., "
Jared Sparks, LL.D., Cambridge.
President Walker, D.D., "
32—1y

THE CHORISTER.
A MONTHLY PERIODICAL,
Devoted to the improvement of Choirs and the diffusion of Musical Intelligence. Price 50 cents per annum. Specimen copies sent gratis.
ABBEY & ABBOT,
39—6wcow 119 Nassau street, New York.

SANFORD'S
LIVER INVIGORATOR,
NEVER DEBILITATES.

It is compounded entirely from Gums, and has become an established fact, a Standard Medicine, known and approved by all that have used it, and is now resorted to with confidence in all the diseases for which it is recommended.
It has cured thousands within the last two years, who had given up all hopes of relief, as the numerous unsolicited certificates in my possession show.
The dose must be adapted to the temperament of the individual taking it, and used in such quantities as to act gently on the bowels.
Let the dictates of your judgment guide you in the use of the LIVER INVIGORATOR, and it will cure Liver Complaints, Bilious Attacks, Dyspepsia, Chronic Diarrhœa, Summer Complaints, Dysentery, Dropsy, Sour Stomach, Habitual Costiveness, Cholic, Cholera Morbus, Cholera Infantum, Flatulence, Jaundice, Female Weaknesses, and may be used successfully as an Ordinary Family Medicine. It will cure Sick Headache, (as thousands can testify,) in twenty minutes, if two or three teaspoonfuls are taken at commencement of attack.
All who use it are giving their testimony in its favor.
Mix water in the mouth with the Invigorator, and swallow both together.
Price One Dollar per Bottle.
—ALSO—
SANFORD'S
Family Cathartic Pills,
COMPOUNDED FROM
Pure Vegetable Extracts, and put up in Glass Cases, Air Tight, and will keep in any climate.

The FAMILY CATHARTIC PILL is a gentle but active Cathartic, which the proprietor has used in his practice more than twenty years.
The constantly increasing demand from those who have long used the PILLS, and the satisfaction which all express in regard to their use, has induced me to place them within the reach of all.
The profession well know that different Cathartics act on different portions of the bowels.
The FAMILY CATHARTIC PILL has, with due reference to this well established fact, been compounded from a variety of the best vegetable extracts, which act alike on every part of the alimentary canal, and are good and safe in all cases where a Cathartic is needed, such as Derangements of the Stomach, Sleeplessness, Pains in the Back and Loins, Costiveness, Pain and Soreness over the whole body, from sudden cold, which frequently, if neglected, end in a long course of Fever, Loss of Appetite, a Creeping Sensation of Cold over the body, Restlessness, Headache, or weight in the head, all Inflammatory Diseases, Worms in Children or Adults, Rheumatism, a great Purifier of the Blood, and many diseases to which flesh is heir, too numerous to mention in this advertisement. Dose 1 to 3.
Price Three Dimes.

The LIVER INVIGORATOR and FAMILY CATHARTIC PILLS are retailed by Druggists generally, and sold wholesale by the trade in all the large towns.

S. T. W. SANFORD, M.D.,
Manufacturer and Proprietor,
29—1y 335 Broadway, New York.

BROAD CHURCH MANUAL
—FOR—
FAMILIES AND CHILDREN
COMPILED BY REV. W. D. HALEY.

This work is just published. Handsomely bound in cloth price 40 cents. May be obtained at the office of the Christian Register.
37—

DR. R. E. DIXON,
DENTIST
TEMPLE PLACE
27tf.

HANCOCK HOUSE,
COURT SQUARE.

This house is conducted on the European plan. The furniture is new, and patent spring beds. Attached is a restaurant, barber's shop, bath rooms, &c. The house is central, and open night and day. Those seeking a quiet home can obtain rooms by the day or week, where the stillness of the Sabbath is seldom broken. Terms moderate.
G. A. GRIDLY & CO.
38—3m

PHRENOLOGICAL
ROOMS,
142 Washington St., Boston.

EXAMINATIONS Day and Evening.
SPECIAL ADVICE as to Occupation, &c.
CLASS LECTURES from OCTOBER to MAY.
All of FOWLER & WELLS' PUBLICATIONS.
CABINET and MUSEUM FREE to VISITORS.
D. P. BUTLER,
Phrenologist and Bookseller,
No. 142 WASHINGTON STREET, BOSTON
44—

THE INITIATORY COUNTING ROOMS
—AND—
Navigation Department
—OF—
Comer's Commercial College

No. 139 Washington street, offer peculiar facilities for preparing young men for Mercantile or Nautical life